

B R I E F V I E W
OF THE

Religious **TENETS** and **SENTIMENTS**,
Lately published and spread in the Province of NOVA-
SCOTIA; which are contained in a Book, entitled

“**TWO MITES**, on some of the most
important and much disputed Points
of Divinity, &c.”

AND

“In a **SERMON** preached at Liverpool,
November 19, 1782;”

AND, IN A PAMPHLET, ENTITLED
“**The ANTITRADITIONIST** :”
ALL BEING PUBLICATIONS OF
Mr. HENRY ALLINE.

WITH

Some brief Reflections and Observations :

A L S O,

A **VIEW** of the Ordination of the Author
of these Books :

TOGETHER WITH

A **DISCOURSE** on external Order.

By **JONATHAN SCOTT**,

Pastor of a Church in **YARMOUTH**.

*JUDE, versé 3 Beloved. when I gave all Diligence to write unto you
of the common Salvation : It was needful for me to write unto you,
and exhort you, that ye should earnestly contend for the Faith which
was once delivered unto the Saints.*

HALIFAX:

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P R E F A C E.

IN the building of the Wall of Jerusalem, after the Babylonian Captivity, it is asserted, that *They which builded on the Wall, and they that bear Burdens, with those that laded, every one with one of his Hands wrought in the Work, and with the other Hand, held a Weapon: For the Builders, every one had his Sword girded by his Side, and so builded, Neh. iv. 17, 18.* We want our Weapons of Defence, as well as our Utensils for building up the Kingdom of Christ and Interest of Religion in the World; nor are we likely to hold the Instruments of building in our Hands very long; at least not so as to employ them with any Success, without the Weapons of Defence girded by our Side, and ready for Use when there is a Call for them: And therefore, although the *Fruit of Righteousness is sown in Peace of them that make Peace, James iii. 18.* yet it is the Command of God to Christians of all Denominations, *to take unto them the whole Armour of God, that they may be able to withstand in the evil Day; and to take the Sword of the Spirit, which is the Word of God, Eph. vi. 13, 17.* The Truths and Doctrines of Religion always have been assaulted in a more or less Degree, and it may be expected that it will be so: And although it be a heavy Calamity to have a Spirit of Error prevail among a People, yet we must not account it so *strange a Thing* as to be dismayed, and unfit ourselves for proper Defence under such a Calamity. It is a Duty required of a professing People, to hold fast the Truths of Religion, Rev. iii. 3. *Remember therefore how thou hast received and heard, and hold fast.*

To enter upon a Controversy in Things of Religion, without due Consideration and weighty Cause for it, is doubtless sinful, and is of like Nature with proclaiming War, when a People might enjoy all their just Rights and Privileges, and live in Peace without it.

How much Cause there is at this Time to attempt a Vindication

Vindication of the Doctrines and Practices of our holy Religion, and oppose Error and Disorder, may be manifest by duly attending to the following Treatise: And as to my entering upon this Attempt, I think I may say, it was not *hasty* and without *Consideration*. I had early Knowledge of the rising of the Cloud which has covered our Heavens and darkened our Air; and at its first rising it appeared to me with the same Aspect that it does at this Time, excepting that it was not extended to the Degree it now is. And altho' I had early Knowledge and Apprehensions of the Rise of the Evil, when by the Providence of God I was called to *Cornwallis*, in the Year 1778; I did not make any public Attempt; no, not so much as ever preaching one Sermon on the Matter, until the Difficulty came quite Home to me, and the little Flock of my special Charge was involved in the Mischiefs, in common with other Churches and Societies in this Land: And even then, I made known my Thoughts to such of the Ministers in this Province (that is, of the dissenting Clergy) as I could conveniently send to, and advise with, that it appeared to me to be needful to use some Endeavours for the exposing and confuting what appeared to me to be gross Error, and dangerous; motioning my Intention in this Matter, in Order to have their Advice: After which, hearing of none that had made any Proposal for any public Attempts of this Nature, I concluded to proceed in this Manner. Indeed I heard that the Rev. Mr. *Cleaveland* of *Ispswich*, had wrote something against Mr. Alline's Two Mites, &c. which was designed for the Press; but as I heard that it was only a short Letter, I thought it was not so extensive as our Circumstances called for in this Province; as this Rev. Gentleman was not under Advantage, I conclude, to know our particular State, so well as some among us. After this, I heard that the Rev. *David Smith* of *London-derry*, in this Province, had a Design of publishing some Remarks on Mr. Alline's Two Mites, &c. But as I did not hear of this, until I had gone through a good Part of the following Treatise, I thought it not expedient to stop my Hand, as I had given Notice to some, both at Home and Abroad, of my Design of preparing something for the Press.

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Prefs, with submission to Providence. If I had known of Mr. Smith's Design in Season, I should gladly have waved my Designs of publishing any Thing at present, as he had early intimations of Things respecting Mr. Alline, and is also a Gentleman of *Abilities*, such as I may not pretend to. I never yet have seen any Thing that either of these Gentlemen have published respecting Mr. Alline's Writings, nor do I know that any Thing they have wrote of that Kind, is printed as yet, nor do I know to the contrary.

In the Introduction to this Work, an Attempt is made to show that the *Truths and Doctrines of the holy Scriptures, are the Foundation of the Church of God, and the Foundation of the Religion of every good Man, and of all true Religion, both in Principle and Practice: And so far as my Observations in this are just, so far a Reason is given to justify this Undertaking.*

The *Errors* which I have made an Attempt to expose and confute, are mostly set down at the Beginning of the Sections, in the Author's own Words; it is so especially in the first eleven Sections from the Beginning: In the twelfth, thirteenth and fourteenth Sections, the Method is something different, the Author's Words being quoted, and then short Remarks made upon them, which Remarks are numbered in Order, and set immediately under the Author's Words. The fifteenth Section contains some Reflections and Observations drawn from all the foregoing Sections; and therein is given some particular Account of Proceedings in *Yarmouth* among the People of my Charge, whereby may be seen something of the Measures and Methods by which the *Divisions and Separations* that have taken Place in the Churches in this Land, have been effected and brought about, and encouraged. The sixteenth Section contains a *View* of the *Ordination* of the *Author* of the Publications that the following Treatise gives a View of. The Discourse on external Order, was prepared and designed to be preached among the People where I reside; but there being an Objection made, and an Appearance of its not having a good Effect, under our present Circumstances, I deferred the preaching of it; but as I concluded that it might exhibit

bit some Light on the Subject, and give Satisfaction to some, I have brought it to public View.

Where I have censured any Thing as erroneous, I have endeavoured to show wherein (unless it appeared so evidently as not to require it) and have taken Pains to propose Scripture Light to confute it, and at the same Time to vindicate what appeared to me to be the Truth.

If any Thing is contributed herein for the clearing and supporting of Truth both in Doctrine and Practice, the Instruction of the Ignorant, the guarding the Unwary, the establishing the Wavering, and the building up of any in the Truth and Ways of God and Religion; in these Respects I shall accomplish my Aims and Designs in this Treatise: And I humbly hope that Praise and Glory will redound to God's Name thereby: And desire the Prayers of the sincere and candid Reader.



INTRODUCTION,

Shewing the Importance of the Truths and Doctrines of Divine Revelation, that they are the Foundation of the Church of God.

EPHESIANS ii. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone.

THE Gospel, preached by the Apostle Paul, was attended with remarkable Success at Ephesus, as may be seen in the 19th Chapter of Acts. A famous Church was gathered in this City, which was possessed of, and commended for many Virtues, as appears from, Rev. ii. 2. 3, but is reprov'd notwithstanding, for having *left their first Love*, verse 4th. The Apostle was careful to warn this Church of Evil that would come upon them by Means of false Teachers who should speak perverse Things to draw away Disciples after them, Acts xx. 29, 30. For I know this, that after my Departure shall grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse Things to draw away Disciples after them. And after the Apostle was a Prisoner at Rome, as a further Token of his Love and Care towards this Church, he writes to them this excellent Epistle, of which the Words of our Text are a Part. Although these Ephesians were of *Gentile Descent*, yet being now become Believers in Christ, in a Verse before the Text, the Apostle congratulates them on the Account of their Admittance to all the Privileges of the Saints, and Household of God, Verse 19th. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.*

In the Words of the Text, there are these few Things observable.

I. That the Similitude of a Building, or House, is that which is made Use of to represent the Church of Ephesus.

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And are built, &c. and in the Verse following the Text, *In whom all the Building fitly framed together, groweth unto an holy Temple in the Lord.* The Appellation of a House is given to the Church of God, by this Apostle elsewhere, as, 1. Tim. iii. 15. *That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God.*---And the Apostle Peter calls the Church by the Name of a House, and shews the Nature and Quality of it, at the same Time, 1. Pet. ii. 5. *Ye also as lively Stones are built up a Spiritual House.*

II. The Foundation of this Building, or House is here described, in these Words, *And are built on the Foundation of the Apostles and Prophets, &c.* By the Foundation of the Apostles and Prophets is intended the Doctrine, or Truths, which by divine inspiration they taught the People, and preached to the World of Mankind. The Apostles and Prophets, considered as Men, or as Prophets, were not the Foundation of the Ephesian Church, or any other particular Church of Jesus Christ; but the divine Truths which they taught and are recorded in the Bible, are the Foundation of the whole visible Church of Christ in general, and of each distinct Branch of it in particular. The Doctrines of the Holy Scriptures are often denominated by the Names of those who, by divine Inspiration and Appointment, taught them to the World, Luke, xvi. 29, 31. *Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded, tho' one rose from the Dead.* Acts xv. 21. *For Moses of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath-Day.* The Apostle had preached the Gospel to these Ephelians, and had confirmed the Truth which he had taught from the Writings of Moses and the Prophets, and they had received and embraced, and rested upon the Truth thus preached and confirmed unto them, as the Ground of their Belief and Hope; and therefore are fitly said to be built on the Foundation of the Apostles and Prophets. (i. e. the Doctrines of the Apostles and Prophets) upon which they stood and rested, as a Fabrick upon its own proper and true Foundation.

III. In this Foundation Jesus Christ is said to be the chief Corner Stone. Corner Stones are of particular Use and Importance, as the Beauty, but especially the Cement and Strength of the Building. Christ answers the Designation of a Corner-Stone, in cementing Jews and Gentiles, in one Gospel-Church, Verse 14th. *For he is our Peace, who hath made both one, and hath broken down the middle Wall; of Partition between us; and in making all Believers one in himself, and joint Heirs with him, Rom. viii. 17. John xvii. 21. and cementing them one to another and making every one Members one of another. Rom. xii. 5: Christ is the Foundation-Stone of the Church, upon which the whole Building rests, as he is the Purchaser, Acts. xx. 28. The Church of God, which he hath purchased with his own blood and the Builder, Zech. vi. 12: Behold the Man whose Name is the BRANCH, and he shall grow up out of his Place, and he shall build the Temple of the Lord. As the Purchaser and Builder, Christ stood related to this Church of the Ephesians, and to his whole Church in all Ages and Parts of the World; but as the Apostle in the Text expressly mentions the Apostles and Prophets as the Foundation on which the Church was built (i. e. their Doctrine) and declares that Jesus Christ himself was the Chief, or Main Part of this Foundation; we are to understand the Doctrines concerning Christ, his Person and Offices, which the Apostles and Prophets made the leading Part of their Ministry, to be here intended, as the chief Doctrine on which the Church is founded. Christ was soon revealed after the Fall of our first Parents, as the Seed of the Woman which was to bruise the Head of the Serpent; on which Revelation of Christ, the Godly rested, as the Foundation of their Faith and Hope, and handed it down from Generation to Generation; and God was pleased gradually to reveal and exhibit more and more Light to this foundation Truth for a long Time, 'till by the Ministry of the Prophets, Jesus Christ was more fully revealed, with Respect to his Incarnation, Offices, Obedience, Sufferings, Death, Resurrection, Ascension into Heaven, and Intercession there, and his coming to Judge the World at the last Day. These Truths were further opened and confirmed by Christ in the Days of his public Ministry, and afterward*

by his Apostles, who laid these Doctrines as the Foundation of the Faith and Hope of those to whom they preached.

The *Doctrine* I would observe from the Words of the Text thus opened, is this, namely,

The Truths and Doctrines of the holy Scriptures, revealed to us by the Lord Jesus Christ, and by his Prophets and Apostles, are the Foundation of the Church of God.

By the Church, is understood, either *Triumphant* or *Militant*. By the Church Triumphant, I understand the Number of them that are glorified in Heaven; hence called the *General Assembly and Church of the First-Born which are written in Heaven*, Heb. xii. 23. The *Militant Church* are them who are *contending with Enemies* here in this World, Eph. vi. 12. *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.* Of the *Militant Church* we are here taking Notice: And the Doctrine will hold good, both with Respect to the Church as a *collective Body*, and also with Respect to *particular Believers*, who are Members of it. It is the Truths and Doctrines of the holy Scriptures, that are the Foundation of both, conjunctly, or seperately considered. This may appear more evidently by the following Considerations.

i. St. Paul, who was a principal Instrument in Founding the New-Testament Church among the Gentiles, laid the *Foundation* by preaching and vindicating the Truths of the holy Scriptures. As a *wise Master-Builder*, he laid divine *Truth*, as a sure Foundation for himself, and other Gospel Ministers to build upon, and for the Churches which he gathered to rest upon. 1. Cor. iii. 10. 11. *According to the Grace of God which is given unto me, as a wise Master-Builder, I have laid the Foundation, and another buildeth thereon. But let every Man take Heed how he buildeth thereupon. For other Foundation can no Man lay, than that is laid, which is Jesus Christ.* This excellent Builder of Christ's Church and Kingdom in the World, laid the *Foundation* of this Church of Corinth. And without being justly chargeable with Ostentation, he declared
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he had laid it as a wise Master-Builder. What he laid for his Foundation is declared here, viz *Jesus Christ*. His extraordinary Wisdom in divine Things did not lead him to novelties of his own Invention, but he fixes on *Jesus Christ*, and preaches him to the *Corinthians*, which was not only the foundation Doctrine, but was an old Truth preached to our first Parents soon after their Fall (Gen. iii. 15.) and was the Foundation of the Church of God from the Beginning, and the main Doctrine of the whole Bible. The Particulars which the Apostle preached at *Corinth* respecting *Jesus Christ*, are set down 1. Cor. xv. 3. 4. 5. *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins according to the Scriptures: And that he was buried, and that he rose again the third Day according to the Scriptures. And that he was seen of Cephas, then of the Twelve. The Death of Christ to atone, and make Satisfaction to divine Justice for our Sins, his Burial, his Resurrection from the Dead the Third Day, with the Evidence of it from faithful Witnesses; and that these Doctrines were according to the Scriptures, which testify of Christ, (John v. 39.) was what the Apostles first preached to the Corinthians, as foundation Truths and Doctrines; which, with those connected and depending on them, were those whereon they stood, and by which they were to be saved, as is asserted in the 1st and 2d Verses. Moreover, Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye STAND; by which also ye are SAVED.--Their Standing as a Church of the Lord Jesus Christ, was in the Truth of God's Word which the Apostle had declared unto them, by which also they were to be eternally saved.*

II. That the Truths and Doctrines of the holy Scripture are the Foundation of the Church of God, appears from this namely, The Denial of some particular Doctrines of the holy Scriptures, disconcerts and overthrows the whole Scheme of Christian Doctrine, and in effect destroys all Religion and Hope of future Blessedness. This is true with Respect to the Doctrine of the Resurrection in particular; the Denial of which erases the whole of Religion, and destroys all Foundation of Hope, as is asserted clearly

and largely in 1. Cor. xv. 12, 13, 14, 16, 17, 18, 19. *Now if Christ be preached that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead? But if there is no Resurrection of the Dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your Faith is also vain. For if the Dead rise not, then is not Christ raised: And if Christ be not raised your Faith is vain; ye are yet in your Sins. Then they also, which are fallen asleep in Christ are perished. If in this Life only we have Hope in Christ, we are of all men most miserable.* The Agreement of the Doctrines of Divine Revelation, and their Connexion and Dependence upon each other, are such as declare the Wisdom of the glorious Author of the Religion of the Bible. To deny either the Resurrection of Christ's Body, or the Resurrection of the Bodies of Men, does equally destroy the whole of Christianity, according to the Apostle's way of arguing in the Passage now cited. And if particular *Truths* of divine Revelation are of such Importance and Concernment in Christianity, that the Exclusion or Denial of one of them, overthrows and destroys the whole; Then it is evident, that the System of revealed *Truths* and *Doctrines* contained in the Bible, are the Foundation of the Church of God, as such, and equally the Foundation of the Religion of all true *Believers*, and of all true Religion. Erase this Foundation, and the Church of God on Earth, as to its Visibility at least, is extinguished.

III. The Doctrines and Instructions of Divine Revelation, contained in the Bible, are the ordinary Means of Salvation to them that are saved; and therefore may be fitly considered as the *Foundation* of the Church of God. The eternal Salvation of Men's Souls, is the greatest Concernment of all, and is what the whole Number of Professors of Christianity, as such, are in expectation of. Now that which lays the Foundation for Expectation and Hope of the greatest good of all, with Respect to the Subject, is their Foundation; is that which they stand upon, and trust to: And such are the Doctrines of the holy Scriptures to the Church of God. *Believers* hope for eternal Life, because God, that cannot lie, hath promised it, and writ it in the Bible, Titus i. 2. The
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holy Scriptures are the ordinary Means of Conveyance of a Title to Salvation, and the Ground and Warrant of the Claim of all true Believers to eternal Life and Blessedness; infomuch that none might promise themselves Salvation, had not God made a Grant of Conveyance; nor has any a right Claim to eternal Salvation, but only upon Conditions stated in the Bible. That the holy Scriptures are the only Means of Salvation will appear from the following Texts, 1. Cor. xv. 1. 2. *Moreover Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved.*---Eph. i. 13. *In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your Salvation:*--- 2. Tim. iii. 15. *And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* James i. 21. *And receive with Meekness the engrafted Word, which is able to save your Souls.* Besides these Passages, and many others that might be cited to the Purpose in Hand, there is the pathetical Words of St. Paul, with which he took his Leave of the Elders of this Church of Ephesus, recorded, Acts xx. 32. *And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.*

Objection. How does this agree with what the Scriptures hold forth, that Christ is the Foundation of the Church, by God's own Appointment; and other Foundation can no Man lay, than that is laid, which is Jesus Christ? Isa. xxviii. 16. 1. Cor. iii. 2.

Answer. 1. Some of the highest Professors and greatest Hypocrites in the World, have cryed up Christ, and the Spirit, and spiritual Experiences, while they have run down, and cast Contempt on the Written Word of God, calling it only Paper and Ink, a dead Letter, &c. Some of the most vile and scandalous Livers have made their boast of Christ and the Spirit, and condemned all that closely adhere to the written Word, for legal, carnal Persons, and destitute of Christ, and the Spirit. And no wonder that many vain boasters and deluded Souls, think and speak lightly of the Word; for, whatever the Pre-

tensions of such may be, it is certain, that no insincere, unholy Person, ever did truly love the Word of God. It is a Note of a true Saint to esteem the Word of God above *Thousands of Gold and Silver; and relish it as sweeter than Honey to the Taste; and to take it as an Heritage forever, and the rejoicing of the Heart.* Psa. cxix. 72. 103. 111.

II. No Man has Christ without the Word of God. It is the Word of God that holds out, and makes Offer of Christ, and all spiritual and eternal Blessings by him, to sinful Men. The *offer of Jesus Christ* and eternal *Life* is made to Men, in the holy Scriptures; and that alone is a sufficient *Warrant* for a guilty Sinner to accept of *Christ*, and *Salvation* by him. Sinners that lay hold on *Christ*, and eternal *Life*, go on safe *Ground*, and build on a sure *Foundation* that will never fail them, even the Word of God. They have the *immutable Word and Promise* of God to bear them up, and bear them out in so doing, Heb. vi. 17. 18. John vi. 37. Had Sinners of Mankind no *Word* of God, no *Offer*, *Promise*, or *Encouragement*, it would be only *Presumption* for any of them to lay Claim to God's *Favour* and eternal *Blessedness*. The Word of God contained in the Bible, is the *Grant* and *Patent* of the great King of the Universe, by *Virtue* of which, all good men have a sure Title to all the good which they hope for, both in this World and the next. Take away the Word of God from a Believer, and all that which distinguishes him from the rest of the World, falls to the Ground. The *Rule* of his Practice, and *Foundation* of his *Faith* and *Hope*, his *Joy* and *Comfort* is gone at once; and instead of being a truly happy man, he is of all Men most miserable, in some Respects, 1. Cor. xv. 19. Although Christ is radically the Foundation of his Church, and of all Believers, as he is the *Author* and *Finisher* of their *Faith*, (Heb. xii. 2.) yet the Word is the Means of Conveyance, by which Christ dispenses his *Favours* to his Church, and according to which he will proceed now, and at the last and final Judgment. And therefore the *Foundation* for the Church of God in all Ages and Places of the World, to build upon both for Time and Eternity. Thus much may serve in answering the Objection proposed.

I shall now close this Introduction in two *Inferences* from the foregoing Premises for our Use and Instruction. And we may infer from what has been said,

First. That the most effectual Way to waite and ruin the Church of God and Interest of Religion in the World, is, by *corrupting the Truth and Simplicity* of the *Doctrines* of the *holy Scriptures*, thereby destroying the *Foundation*, to the Overthrow and Destruction of the whole Building. In this Way, the *Interest of Religion* in the World, has received greater *Injury*, than by all the violent and bloody *Persecutions* that have been perpetrated against the Professors of it, from the Beginning, even from the Time of *Cain*, (Gen. iv. 8.) and *Nimrod*, (Gen. x. 8. 9.) and under *Jews, Pagans, and Papists*, down to the present Day. The Devil has carried on his Opposition against God and Christ, and the Kingdom of Christ in the World, by this Mean; and also vented his Malice against the Souls of Men. He early began to invert and corrupt the Truth of God; and thereby cast our *First Parents* out of *Paradise*, and out of God's Favour, and brought Death and Ruin upon all Mankind, Gen. iii. 4. 5. *And the Serpent said unto the Woman, Ye shall not surely die. For God doth know, that in the Day ye eat thereof, then shall your Eyes be opened, and ye shall be as Gods, knowing Good and Evil.* The Truth of God was, *But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it: for in the Day thou eatest thereof thou shalt surely die*, Gen. ii. 27. but the Serpent denies this at once, and inverts the *Truth* of God, and asserts, *Ye shall not surely die.* This inverting and corrupting the Truth of God, to the Ruin of all Mankind, was the first *Work* of the Devil in this World, that the Bible gives Account of; in Reference to which the Apostle *John* tells us, *The Devil sinneth from the Beginning*, 1. John, iii. 8. He began to sin this Way on Earth, and has been at the Work all along, by himself and his Instruments. Here he strikes with Design, knowing how fatal it will be to the Cause of Christ, with whom he is at War, if he succeeds here. It seems manifest that Satan makes great Dependence on this Means to destroy the Interest of Christ and Religion, in that he assaulted

assaulted Christ himself in this Way. When he had set Christ on a Pinnacle of the Temple, and would have had him throw himself down from thence and destroyed himself; he proposed a Passage of Scripture to him, and gave it a Turn to suit his Purpose, but kept back the true Meaning and Intent of the sacred Text, Math. iv. 6. *He shall give his Angels charge concerning thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone.* This Scripture which the Devil here brings to Christ, is inserted in Psalm xci. 11. and stands thus, *For he shall give his Angels charge over thee, to keep thee in all thy Ways.* The Text was and is a gracious Promise of divine Protection and Preservation of God's People, while they are Walking in their Ways, viz. The *Ways* of God's Commands and Appointments, and not out of, or contrary to them. But the Devil gave the Text a false gloss, by leaving out an essential Part of it i. e. *thy WAYS*, and proposes it to Christ, as a Warrant for him to *murder* himself, by throwing himself down from the Pinnacle of the Temple. And it is worthy of our Notice, as well as much to the Purpose in Hand, to observe what *Use* our Lord Christ made of the *Word of Truth* to resist and vanquish Satan. He gave the true Meaning of his own Word, and employed it as a powerful *Sword* to resist and overcome this *Enemy*; alledging from Time to Time, *It is written, It is written, It is written,* Math. iv. 4. 7. 10.

Wicked Men and Seducers have trod in the steps of Satan in this Respect, and taken the same Course and Method to ruin the Cause and Interest of Christ and Religion in the World. There is hardly one Foundation Truth in the Bible, upon which the Church of God rests, but what has been struck at with great violence by some, either thro' Ignorance, or out of malicious Design against the Church of God, or to promote some selfish End, or indulge some Lust. But be their End that they drive at what it will, it is certain, that they who corrupt and pervert the Truths and Doctrines of the holy Scriptures, are at a Work directly tending to the Destruction of Christ's Kingdom, and the Souls of their Fellow Men; and, so far as they proceed knowingly, and with Design, so far they

they are acting the Part of Enemies both to Christ and the Souls of men, and are to be considered and treated accordingly. The Scriptures are full and plain in declaring how the *Foundation* of the Church would be assaulted and struck at by false Teachers, Seducers, and corrupt Men, and what Injury should ensue thereupon. St. Paul declares what *Trial* this Church of *Ephesus* would have of this Kind, after his Departure from them. Acts xx. 29. 30. *For I know this, that after my Departing, shall grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse Things to draw away Disciples after them.* As the Disciples of Christ are compared to *Sheep* and *Lambs*, so their Enemies are compared to *Wolves*, of which there are two sorts, viz. *Persecutors* and *Hereticks*; the former of these, like voracious Wolves, devour Men's *Bodies*; and the latter destroy Men's *Souls*. And we are told, in this Text, in what Way they would proceed to destroy the Flock of Christ, i. e. by *speaking perverse Things, to draw away Disciples after them.* By their corrupt and *perverse Assertions*, they would leaven and draw off others from the *Truth*, and divide the Church to get a Party for themselves; and so strengthen themselves by the *Rents* and *Divisions* they made by their *Heresies* and *perverse speaking*. There is a wonderful Malignancy in *Error* and *corrupt Doctrines* to penetrate into, and destroy Souls, as appears from what is said in Scripture about it, 2. Tim. ii. 17. 18. *And their Word will eat as doth a Canker; of whom is Hymeneus and Philetus; who, concerning the Truth, have erred, saying, that the Resurrection is past already; and overthrow the Faith of some.* Here are two *Hereticks* named, and what their *Heresy* was, namely, asserting that *the Resurrection was past*, and therefore none to be expected at the *End of the World*: And the malignant and subversive *Influence* of their *Heresy* is also here set down; *their Words did eat Souls, as a Canker eats the Body, and quite subverted and overbrow the Faith of some.*

The Apostle Peter gives a very pathetic Representation of false Teachers, and the dreadful Havock they would make in the Church of God by their *Heresies*, 2.

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Pet. ii. 1. 2. 3. *But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, by Reason of whom the Way of Truth shall be evil spoken of. And through Covetousness shall they with feigned Words make Merchandize of you; whose Judgment now of a long Time lingereth not, and their Damnation slumbereth not.* The Heresies of some are so malignant in their Nature, and so destructive in their Effects and Consequences, to the Interest and Kingdom of Christ and Religion in the World, that the Apostle terms them *damnable Heresies*; and wical asserts that they bring swift *Destruction* upon the *Broachers* and *Maintainers* of them. Moreover, he here shews how the Ways of Truth come to be evil spoken of, and fall into Disrespect and Contempt through the pernicious Heresies of these false Teachers. The Truth of all is, that those who continue to corrupt the important Truths and Doctrines of the holy Scriptures, do, in Effect, what in them lies to overthrow and destroy the Church of Christ; and in the issue, will meet with a most fearful Overthrow themselves.

Secondly. The Truths of God's Word are a precious and inestimable *Treasure* to the Church of God in general, and to each Believer in particular; and so are worth earnest contending for; and that which we should with *Patience* adhere to, and *hold fast*, under all Trials and Difficulties, both in Life and Death. The Truths and Doctrines of the Bible are so *interesting*, and of such vast *Importance*, that we cannot be innocent if we let them go from us in *Silence*, and never contend for them. It is enjoined upon us, to *contend earnestly* for the Faith once delivered to the Saints. Jude iii. *Beloved, when I gave all Diligence to write unto you of the common Salvation; it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.* He enjoins upon Believers that they should contend for the Truth, and gives a Reason for it in the fourth Verse, *For there are certain Men crept in unawares—ungodly Men, turning the Grace of our God*
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into *Lasceiviousness*, and denying the only Lord God, and our Lord Jesus Christ. It is a fit Season for us to stand for the Truths of God's Word when Men are denying them, then we have a *Call to contend* for them. They have been transmitted to us through much Contention; and through severe and *bloody* Contention. Many Saints and Martyrs have lost their Lives in this *Contest* for divine Truths. *They loved not their Lives unto the Death* (Rev. 12. 11.) that they might preserve, defend, and bear Testimony to the precious Truths of divine Revelation. Christ expects that we shall keep his Word *patiently*, and has promised a Blessing to them that do so, Rev. iii. x. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth.* By the Word of Christ's Patience is undoubtedly meant, the *Doctrines of Faith and Practice* contained in the Bible. The Doctrine of the Bible is called the Word of the Lord's *Patience*, because, by Reason of the Trials in the Way, there is no keeping of it without the Exercise of much *Patience*, both *actively*, in waiting for the Accomplishment of the *Promises*; and *positively*, in bearing all Sufferings and Trials that come in the Way of our Adhering to it. It oftentimes is the case, that some of the Doctrines of Christ's Word are denied, and greatly run down and discarded, and also such as adhere to them. And when it is so, we should exercise our *Patience* in keeping them, both in our *Profession* and *Practice*, and not depart from them come what will. We are cautioned to give *earnest Heed to the the Things which we have heard, lest we should let them slip*, Heb. ii. 1. And Christ has exhorted to hold fast his Truths, and threatened such as do not, Rev. iii. 3. *Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee.* Satan and wicked Men, are for taking away the Truths of Revelation, and so destroy the Foundation, and overthrow all true Religion and Godliness; and therefore we must *hold them fast*, and keep our Grip of them. God's Truths and Ways must be held with a *steadfast Heart*,
and

and heedful *Hand*, lest we should be deprived of these *Jewels*, to our unspeakable Loss. What *Moses* observed to *Israel*, a little before his Death, is applicable here, Deut. xxxii. 45. 46. 47. *And Moses made an end of speaking all these Words to all Israel: And said unto them, Set your Hearts unto all the Words which I testify among you this Day; which ye shall command your Children to observe, to do all the Words of this Law. For it is not a vain Thing for you, because it is your Life, and through this Thing ye shall prolong your Days in the Land whether ye go over Jordan to possess it. It is not a vain Thing for us to set our Hearts upon divine Truths and Doctrines, and keep them patiently under all Trials and Oppositions, and contend for them earnestly when opposed or denied; and hold them fast alway; for it is our Life: It is the Mean to direct and support and guide us thro' this World, and to obtain eternal Life in the World to come. When divine Truths are shipwreck'd, Mens Souls are in danger of perishing thereby. The Apostle Paul would have Timothy hold fast the plain and important Truths which he had heard of him, 2 Tim. i. 13. Hold fast the Form of sound Words which thou hast heard of me, in Faith and Love which is in Christ Jesus. The Truth of God's holy Word is an interesting Treasure, and of the highest and most important Concernment to each one of us: And therefore we should take Heed thereunto, as unto a Light that shineth in a dark Place, and use our sincere Endeavours to rescue and vindicate it when perverted, and corrupted, and transmit the same in its own native Simplicity and Purity, to the Generations to come.*

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In the following Sections are contained a brief *Examination* and *View* of some *Passages* taken from a Book entitled,
 "Two *MIRRS*, on some of the most important
 "and much disputed Points in Divinity, cast into
 "the Treasury, for the Welfare of the Poor and
 "Needy, and committed to the Perusal of the un-
 "prejudiced and impartial Reader; by HENRY AL-
 "LINE, *Servant* of the Lord, to his Churches.
 "HALIFAX: Printed by A. HENRY, 1781."

SECTION I.

*Denial of Creation out of Nothing, and corporeal Hardness
 before the Fall, examined.*

IN Page 301, 302, are these *Assertions*, "When we
 "read of Man and this World being made, we must
 "no more imagine (as the common Opinion of the
 "World is) made out of *Nothing*, than to imagine that
 "Nothing made Something; or that there was once
 "some empty Void, when God did not fill Immensity.
 "Neither must we any more understand, when we hear
 "of Earth, Trees, Water, &c. of fallen Earth, or
 "corporeal Hardness before the Fall, than we would
 "imagine the same corporeal Hardness after the final
 "Decision on in Heaven."

Mr. *Alline* seems to be sensible, that it is the common
 Opinion of People, that the Things which are seen, were
 not made of Things which do appear, agreeable to inspired
 Language, Heb. xi. 3. And to assign a Reason why he
 should contradict the common Opinion of the World (as
 he calls it) which they have so good and warrantable
 Ground for, and in a Matter of such importance, is not
 easy;

easy; unless we conclude, that he thought his Assertions in the Matter, were of more Weight, than the Sentiments of all the World beside.

For the Vindication and clearing of the Truth here denied, I lay down this Proposition, namely,

The Almighty and most Glorious God, in the Beginning, by his Power executed in his Word, created, or made the World and all Things in it, out of Nothing.

The prime Signification of the Word, *To Create*, is, *to form out of Nothing*, or *to give actual Existence to something, which was only possible before*. In this Sense we may safely conclude *Moses* uses the Word, *Gen. i. 1. In the Beginning God created the Heaven and the Earth.*

The Meaning is, that in the Beginning, God gave *actual Being and Existence* to the *Heaven and Earth*, which *Heaven and Earth*, had no actual Being or Existence until then; and therefore were a Production out of Nothing. The Text excludes an Idea of pre-existing Matter, or Matter existing before Creation, as that, out of which the *Heaven and the Earth* were made. If we maintain that Creation, or the World was not made out of *Nothing*, we thereby implicitly declare, that there was some material *Substance*, or some *Matter* before Creation. And if so, the Question will arise, *Whence came that Matter?* In answering this Enquiry, if we say, that *Matter* was produced out of *Nothing*, by the Almighty Power of God, we give up the *Point* in dispute at once. If we say, that the *Matter* of which Creation was produced, was formed of pre-existing Matter, the Question will still be, *Of what was that pre-existing Matter formed?* And so on to *Infinity*, and the Question still unresolved.

It may be for the Satisfaction of some Readers, to have the Sentiments of Divines on this Subject; and therefore, as they will serve for the Confirmation of the Proposition I have laid down, I shall here insert them, in their own Words. The *Assembly of Divines at Westminster*, in their Confession of Faith, Chap. 4. Sect. 1. have these Words, "It pleased God the Father, Son, and Holy Ghost, for the Manifestation of the Glory of his eternal Power, Wisdom, and Goodness, in the Beginning to create, or make of *Nothing*, the World," and

" and all Things therein, whether visible or invisible,
 " in the Space of six Days, and all very Good." The
Elders and Messengers of Churches at Boston in New-Eng-
land, assembled, May the 12th, 1680, in their Con-
 fession of Faith, Chap. 4. Sect. 1. say, in Words as above.
 " It pleased God the Father, Son, and Holy Ghost, for
 " the Manifestation of the Glory of his eternal Power,
 " Wisdom and Goodness, in the Beginning to create,
 " or make of Nothing, the World, and all Things there-
 " in, whether visible or invisible, in the Space of six
 " Days, and all very good." Mr. Poole in his *Annotations*
 on the Bible, Gen. i. 1. In the Beginning God created,
 &c. explains thus on the Place. " And this Place fur-
 " ther informs us, that the World and all Things in it,
 " had a Beginning, and were not from Eternity, as
 " some Philosophers dreamed," but were " made out
 " of Nothing." The *English Annotations* speak the same
 Sense on this Text. The learned and pious Mr. Flavel;
 in his *Exposition on the Assembly's shorter Catechism*, on
 the ninth Answer, has these Words, " Question. What
 " is it to create. Ans. To create, is to give a Being to
 " that which had no Being; or to bring Something out
 " of Nothing." I shall conclude these Testimonies, with
 the Words of the learned Mr. Machean; in his Dicti-
 onary of the Bible, under the Word Creation, which
 are these, " Creation denotes properly the bestowing ac-
 " tual Existence on Things, that were before only possi-
 " ble, Gen. i. 1. commonly called, making Things out
 " of Nothing; consequently contingent Things, or
 " Things the Existence of which depended upon the
 " Will of a necessary Being; and which all together
 " constitute the World, which must therefore have had
 " a Beginning: God created all Things by his Will,
 " and Spirits only act by Will. Hence it follows,
 " that by Creation, Change happened in God, it being
 " only the Execution of a divine Decree, or Will of
 " God; and that as little is the World from God by
 " Way of Emanation, a Thing as Repugnant to the
 " Simplicity of God, as Inconsistent with the Contin-
 " gency of the World. Creation is two fold, either im-
 " mediate, which we have been now explaining, and by
 " which

“ which Spirits and the Elements, or first Principles of
 “ Bodies, were created; or mediate, when a Thing is
 “ formed from a Matter, in itself inhabile or unquali-
 “ fied for such Formation, Gen. i. 21. and ii. 19. of
 “ which only a History can be given, as implying a Series
 “ of Facts---Creation must be the Work of God a-
 “ lone, there being an infinite Distance between Some-
 “ thing and Nothing, and therefore an infinite Power
 “ requisite: Hence the Scriptures ascribe it to God a-
 “ lone, *Isai. xlv. 24.* and *Jer. x. 10. 12.* and as incommu-
 “ nicable to a Creature, either as a Principal or instru-
 “ mental Cause, &c.

These Quotations may suffice to shew the Sentiments of the most learned and orthodox Divines of past Generations, respecting the Matter in Hand.

But, as our Faith is finally to be determined by the holy *Scriptures*, and not merely by the *Opinions* of Men, in a Matter of this Nature, I shall attend to what is therein held forth, for further Confirmation of the Truth of the Proposition. *Psal. xxxiii. 6. 9. By the Word of the Lord were the Heavens made: And all the Host of them by the Breath of his Mouth. For he spake, and it was done; he commanded, and it stood fast.* As the inspired *Psal-mist* represents the Creation of the Heavens and all their Host, how natural, as well as plain and easy, is it for us to conclude, that when God spake the Word, his almighty Power was display'd and executed therein to cause the whole Frame of Heaven and Earth, instantaneously to arise out of Nothing and stand forth in Existence? I say, how natural is it for us so to conclude? seeing the Event so well agrees with the Description, *He spake, and it was done; he commanded, and it stood fast.* If it be objected against this, that, *In six Days the Lord made Heaven and Earth, Exo. xx. 11.* how then can Creation be said to be produced instantaneously seeing there was six Days spent about it? Answer. This respects *mediate Creation*, about which there was six Days employed in disposing the Parts of the World according to the good Pleasure of the Creator; and of which only an Explication can be given, as is done by *Moses* in the first Chapter of *Genesis*. This is no objection against *immediate* Creation,

tion, of which *Moses* speaks Gen. i. 1. *In the Beginning God created the Heaven and the Earth.* And this immediate Work of which *Moses* here speaks agrees well with the Psalmist's Words, and no Way opposes the six Days employ'd in *mediate* Creation in disposing the Parts and Matter created at first. It is a divine Prerogative to create; and claimed by the divine *Being* as only belonging to him, *Isai.* xlv. 24. --- *I am the Lord that maketh all Things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by myself.* When God asserts it as his Work alone to make all Things, and that which declares his Omnipotence; will any dare to say, that he did not make them out of Nothing? and thereby eclipse the Glory of Omnipotent Power, which shines forth with ineffable Lustre and Brightness in the Worlds and Creatures which he hath made, when considered as Productions out of Nothing, as they are indeed? Creation is much celebrated in Scripture; and was that by which God displayed his unspeakable Glory before the Creatures, and in which he prepared fit intelligences to contemplate the Wonders of his Power and Wisdom appearing in his Works. *Psal.* cxlviii. 5. *Let them praise the Name of the Lord; for he commanded, and they were created.* *Isai.* xlii. 5. *Thus saith God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth, and that which cometh out of it; he that giveth Breath unto the People upon it, and Spirit to them that walk therein.* *Isai.* xlv. 12. 18. *I have made the Earth, and created Man upon it: I, even my hands have stretched out the Heavens, and their Host have I commanded. For thus saith the Lord that created the Heavens, God himself that formed the Earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I am the Lord, and there is none else.* It has been observed, that to create, signifies to produce Something out of Nothing, or give actual Existence to that which was only possible before. Now what is there in Scripture that should incline us to leave the most plain and literal Sense of the Word, often repeated in these Texts here cited, and many more that might be mentioned? Must we be obliged to force or reject the plain Meaning of the Word when it occurs

so often in the Bible, and often in one Verse, even when we cannot find any plausible Meaning to place in its stead? When we read of the *World*, the *Heaven*, *Earth*, and *Man*, being *created*, *made*, *formed*, &c. must we supply all such Passages we meet with in our Bibles, and say, "We must no more imagine (as the common Opinion of the World is) made out of Nothing; than to imagine that Nothing made Something?" Will this Way of treating the inspired Writings, be a giving Heed to them as to a *Light that shineth in a dark Place*, and making then the Rule of our Faith? no, far from it. We have one Text more to take Notice of; which speaks for the Vindication of Creation out of Nothing; it is Heb. xi. 3. *Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen, were not made of Things which do appear.* This Text well agrees with other Parts of Scripture that speak of the creation of all Things, and serves to *explain* and fix the Meaning of them: And if there were no other Scripture in all the Bible that represented the World to be a Production of, or from Nothing, but this, while there is none to contradict such an Interpretation of this Passage; it is very bold and violent Dealing with the inspired Words, to say, in direct Opposition to them, The World was not made of Nothing. It is to the purpose in Hand, to observe three Things which are taught and held forth in this Text.

I. That the Worlds were *made* by the *Word of God*; or, God by his *almighty Power* executed in his Word, *framed* the Worlds and all things in them: Says the *Apostle*, *Through Faith we understand that the Worlds were framed by the Word of God.*

The *Heaven*, *Earth*, and *Sea*, with all their Hosts of Creatures, were *created* by the Almighty Word of God, or by his almighty Power executed in his Word. So the *Apostle* agrees with the *Psalmist* in his Description of Creation, Psal. xxxiii. 6. *By the Word of the Lord were the Heavens made; and all the Host of them by the Breath of his Mouth. For he spake and it was done; he commanded and it stood fast.*

II. This Text teaches that Creation, or the Worlds

WERE

SECTION I

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were not from God by Way of *Emanation*. Our *Author* has these Words, P, 301. "Or that there was once some "empty Void when God did not fill Immensity." He had denied Creation of Nothing in the Words immediately foregoing, which are connected with these. Now if there is any Meaning to his Words, they convey an *Idea* that the Worlds were from God by Way of *Emanation*, or *issued* from the divine Essence, or Substance of the Godhead. The Text we are upon teaches the Contrary of this Supposition, in these Words,—*The Worlds were framed by the Word of God*. There is no Reason why we should leave the plain *literal* Sense and Meaning of the Words; and that shews that the whole Creation is the *Production* of divine Omnipotence, and not an *emanative* Production. To suppose that the World was an emanative Production from the divine Being overthrows Creation intirely; and makes the World, in its *first Principles* at least, to *co-exist* with God, and so to have existed from Eternity, or had an eternal Existence. This is in direct Opposition to the *Account Moses* gives, viz. *In the Beginning God created the Heaven and the Earth*. Gen. i. 1.

III. Our Text teaches that the Worlds were *framed*, *created*, or *made*, of *Nothing*. This is pointed out in these Words,—*So that Things which are seen were not made of Things which do appear*. No one that rightly considers the Words, will say, that all that the *Apostle* meant was, that the Worlds were not made of *Things* which appear to our *bodily Eyes*. This is to make the *Apostle* say, in Effect, The Sun was not made of the Sun that appears to our bodily Eyes, nor the Earth of the Earth that appears to us, nor was the Sea made of the great Waters that bear that Name. This makes the Sense very jejune and insipid. *Things* may be said to *appear*, and to be *seen clearly*, which never did appear to Men's bodily Eyes, or Eyes of Flesh. It appears to us, that there is a *Rest remaining to the People of God* (Heb. iv. 9.) in Heaven, though we never saw it with our Eyes; and it appears very evidently, that there was such a Person as *Solomon* who made a very glorious appearance on Earth, as a King in *Israel*.

rael, tho' not one of many past Generations ever saw the Person, or his Grandeur as the Queen of Sheba did: And further it is certain, that that which is in itself absolutely invisible to Eyes of Flesh, is clearly seen and understood, and evidently and undeniably appears to be, and exist, Instance the Divine Essence, and Perfection, Exod. xxxiii. 20. *Thou canst not see my Face: For there shall no Man see me; and Live.* 1. Tim. i. 17. *Now unto the King eternal, immortal, INVISIBLE, the only wise God.*---Yet, Rom. i. 20. this invisible Being, the divine Essence, and eternal Power, appears to be, and exist; *For the invisible Things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.* According to the reasoning of the Apostle, that which is invisible to the Eyes of our Body, viz. the divine Essence and Attributes, are clearly seen by the Eyes of the Understanding, and understood by the rational Powers; and that by the Heathen who never had the Revelation of the Bible, for of such he is speaking. From these Things it is evident, that when the Apostle asserts, *That Things which are seen, were not made of Things which do appear;* he excludes and shuts out every Idea of any supposable Matter before Creation. And he teaches here in the plainest Manner, that the Worlds, vast and magnificent as they are, arose from Nothing, and existed and stood forth in Being at the Almighty Word of God, who spake and it was done, and commanded and it stood fast. Nor is there any Ground or Reason to suppose that there was any Atom of Matter existed, before God spake the Word and all were created. And as the Apostle lays it down as an Article of Faith, that we believe that the Worlds were framed by the Word of God, and that Things which are seen, were not made of Things which do appear; to deny that the World was made of Nothing, is a flat and palpable denial of an important Article of the Christian Faith; which eclipses one of the chief Glories of divine Omnipotence, and is opposite to the Belief of the learned and most approved of Divines, exhibited in the most approved Confessions now extant; and is of a hurtful and dangerous tendency to the Souls of Men.

This

This Author tells us also, that we must not imagine that there was any *corporeal Hardness* before the Fall. His Words are these, "Neither must we any more understand when we hear of Earth, Trees, Water, &c. of fallen Earth, or corporeal Hardness before the Fall, than we would imagine the same corporeal Hardness after the final Decision, or in Heaven." P. 301, 302.

If we must not understand *corporeal Hardness* before the Fall of our first *Parents*; it is but just that we should require of Mr. A. what we are to understand in this Matter; and especially as our *Bibles*, our *Reason*, and the universal Opinion of Men, urge strongly that we understand corporeal Hardness before the Fall. By corporeal, is understood in common Language, that which is composed of *material Substance*, and is opposite to *spiritual* and *immaterial*. Now what shall we understand when it is said, Gen. i. 10. *And God called the dry Land Earth, and the gathering together of the Water called be Seas?* What was that *Earth* and *Waters*? was there nothing in them *Elements* perceptible by our *Senses*? could they not be felt with *Hands*, seen with the *Eyes*, and perceived by the *Taste*? How shall we conceive of the *Grass*, *Herbs* and *Trees* yielding Fruit, whose Seed was in them? Was these all *spiritual* and *immaterial*? These are all given to Man for his Use, Gen. i. 29, but which way could they be Meat for Man, if they had no corporeal Hardness? What shall we conceive of the great Whales, and the abundance of living creatures that the Waters brought forth, Gen. i. 20.? Was the Beasts of the Earth, and Cattle, and creeping Things that were made, Gen. i. 21. all of them made spiritual and immaterial? Who can believe it that has not sacrificed their Reason, and Revelation, and become more brutish than the Beasts themselves? It is most certain that there is *Corporeity* and *Materiality* now existing and in Being; such is the *Earth*, *Seas*, *Rocks*, *Trees*, *Herbs*, and all the *Fruits of the Earth*: Our Bodies with all their Members, together with every Morsel of Food of every Kind that nourishes them, and every Bit of Cloathing that warms them, is properly *Materiality*, *Corporeity*, or *corporeal Hardness*, as Mr. A. terms it. Now if this *Materiality*

did not exist before the Fall and Apostacy of our first Parents, and Mr. A. declares it did not, then it has been created since the Fall; and so there has been another very important *Creation* since that which the Bible gives an Account of in the two first Chapters of Genesis, even the Creation of the whole *material World*, and all *Corporeity* in it; and a Creation which the inspired Writings never once gives the least Account or Description of. *Moses* tells us very plainly, Gen. ii. 1. *Thus the Heavens and the Earth were finished, and all the Host of them.* And this *Finishing* of the whole *Creation*, which he gives any Account of, was all done and completed, and by the Creator pronounced very Good; before we have the least Hint of the *Transgression* and *Fall of Man*, of which a plain and full Account is given in the third Chapter of Genesis. Now if there was no *Corporeity* in the Creation before the Fall, which was completed before that melancholy Period commenced; then the Book of Genesis, as well as the whole Bible is silent, and gives us no Account when or how the *corporeal World* which now exists, came into *Existence*, nor any thing about it. So when the Question is put to us, How came this *material World* into *Existence*? we are under no Advantage from divine Revelation to answer the Question; because the whole Relation or Narrative given in the Bible about Creation, according to Mr. A. respected only the Creation of *spiritual* and *immaterial Worlds* and *Substances*; which had no *corporeal Hardness*, or *Materiality* in, or belonging to them. And according to this, *divine Faith*, tho' it be a Spark from Heaven's Fire, (Eph. ii. 8.) yet it is altogether in the Dark, and has no safe and sure Ground to go upon, in drawing up a certain Conclusion how the *Elements*, viz. Fire, Earth, Water and Air, came into Being and *Existence*, being deprived of the sacred Relation, that *Moses* gives of the Creation, to support and help it to conclude that *the Worlds were Framed by the Word of God, so that Things which are seen, were not made of Things which do appear*; I say Faith has no safe Ground to go upon in drawing this Conclusion, if no *corporeal Hardness* existed before the Fall; for then these *Elements* were not included in the History of Creation given by *Moses*; nor
any

any other Scripture Account of Creation ; so Faith has no Warrant to believe the Creation of these *Elements*, and therefore must give up asserting that they were brought into existence *by the Word of God*.

Hence we may see some of the glaring Absurdities that the Denial of *corporeal Hardness* before the Fall of Man, involves in it, and leads to. I shall close this Section by only observing, that when Men have arrived to such a Degree of *Sufficiency* and *Confidence* (not to say Infidelity) as to set up their own misguided *Opinions*, in direct Opposition to the very plain and full Account that the holy Scriptures give us of God's wonderful Creation of all Things ; they are thereby fully prepared to make the most awful havock of the more *mysterious Doctrines* of Revelation, which respect the Work of *Man's Redemption* and *eternal Salvation* by our Lord Jesus Christ.

SECTION II.

The Decrees of God, and Election vindicated.

MR. A. has manifested very warm Opposition to the *Decrees of God*, and *eternal Election*, as may be seen in the following Quotations from his Two Mites.

P. 2. " For altho' it may be the *groundless Opinion* of many, that God fore ordained and determined Man's Fall, or whatsoever comes to pass," P. 19. " And thus my dear Reader, you are to consider yourself with a few Hours of Probation cut out of eternal NOW ; neither *elect*ed nor reprobated, but with electing Love all around you, and reprobating Power within you. For Salvation and Damnation originates here at your own Door." P. 21, " And thus you must be convinced, that it is as inconsistent to go back before the Beginning of Time, to talk of God's *electing* or reprobating the Children of Men, as for a Man to go round upon a Ring all his Days to find an End ; for it is in pursuit of a period that never was known, even to God Himself."

It

It would be too tedious to recite all the Passages in this Book where the eternal Decrees of God are denied, and reproach cast upon those who maintain and adhere to this important Doctrine of Divine Revelation. What is here cited may serve as a Specimen to shew the *Sentiments* of the *Author* on this Particular; allowing that his Words and Sentences he has published to the World, give any just Idea of what his *religious Principles* are.

It is very affecting and shocking to a serious Mind, to hear and reflect on the *bold Speeches* and *Assertions* of many Persons respecting the *high and awful Decrees of God*: And it is to be questioned, whether any one, who may not justly be classed with *Infidels* and *Deists*, has ever made bolder Attempts on the sovereign Decrees of God, respecting eternal *Election* and *Predestination*, than this Author.

The Decrees of God in general, are very *mysterious* and incomprehensible; and that of Predestination unto Life, in particular is so. Notwithstanding the Decrees of God, and Predestination to eternal Life, are so *fully* and *often* asserted in our Bibles, that those who undertake to dispute against, or put a different Meaning upon all the Texts, that, according to the most literal Sense of them, hold forth Predestination unto Life, must have a very difficult as well as *dangerous Task* to perform. It is highly reasonable that we should shape our religious Principles, according to what is *clearly asserted* in divine Revelation, even in Things which our *Reason and Understanding* cannot possibly comprehend. The Doctrine of the adorable *Trinity* is perfectly incomprehensible by our *reasonable Powers*; yet sober people believe and profess this Doctrine, because it is so plainly taught in the Bible. For the same Reason we may and ought to believe the Decrees of Election and Predestination unto Life. We may safely own ourselves *Predestinarians*, if our Bibles teach us so, let Men reproach us ever so much on Account of it; and condemn and disown the Doctrine as *rigid and unreasonable*, in order to make Religion pliable to the Inclinations of Men.

I cannot here attend to consider every Thing that this Author has advanced to oppose the Decrees of eternal Election;

Election; nor shall I attempt to handle the Doctrine at large; but only propose some Considerations briefly, for the support of the Truth that is here denied, and for the help and Establishment of such as are weak, and under Temptation to give up, and reject the important Doctrine of *Election*. In prosecution of which, I lay down this Proposition, namely,

God, out of his mere sovereign Will and good Pleasure, from Eternity, hath chosen and elected some Men in Christ to everlasting Glory and Blessedness.

The Confirmation of this Doctrine may appear from the following Scriptures, Eph. i. 4, 5, 11, *According as he hath chosen us in him, before the Foundation of the World, that we should be holy and without Blame before him in Love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will. In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Council of his own Will.* Rom. viii. 29, 30. *For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified*

For the opening and clearing of the Doctrine before us, we may attend to these seven Considerations that follow:

1st. God's Decrees of Election, with all the rest of his eternal Decrees and Purposes, are most wise Acts of God, laid in the Depth of Wisdom and Counsel. Rom. xi. 33. *O the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!* This teaches us to confine our Attention and Ideas in enquiring into the Decrees of God, to the Revelation of his Word; strictly observing that as a Rule to guide us in forming our Belief of a Mystery that our Reason cannot comprehend.

2. God's Decrees of Election, are most free and sovereign, flowing from the mere good Pleasure of his Will. Rom. ix. 15, 18, *For he saith to Moses, I will have Mer-*

cy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth,

3. Election to eternal Life, is most firm and stable, 2. Tim. ii. 19, *Nevertheless, the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his.* God's Decrees cannot be frustrated, nor his Counsels overset by Creatures. Psa. xxxiii. 11. *The Counsel of the Lord standeth forever, the Thoughts of his Heart to all Generations.* Prov. xxi. 30. *There is no Wisdom, nor Understanding, nor Counsel against the Lord.*

4. God's End in electing some to everlasting Life, is the Praise and Glory of his own great Name; especially the Glory of his Grace and Mercy. Eph. i. 5, 6. *Having predestinated us to the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will, to the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved.*

5. Election and Predestination to eternal Life *supposes* and includes the Means necessary to the obtaining such an End, which Means are Faith and Holiness. To say that any are predestinated unto Life, and shall be saved, let them *do what they will*, or whether they are the Subjects of Faith in Jesus Christ, and Holiness of Heart and Life, or not, is a very gross and absurd Representation of the Doctrine of eternal Predestination unto Life. It is certain that the divine Counsels of Election shall stand; and it is equally certain that they shall stand and take effect in the Way, and by the Means of God's eternal Appointment, and not otherwise, or contrary thereto; as we are abundantly taught in Scripture, 2. Thes. ii. 13. *But we are bound to give Thanks alway to God, for you, Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the Truth,* Eph. i. 4. *According as he hath chosen us in him before the Foundation of the World, that we should be HOLY and without Blame before him in Love,* 1. Pet. i. 2. *Elect according to the foreknowledge of God the Father, through the Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* God's

End

End which he has decreed, shall be reached by the Means he has decreed; and the End and Means are inseparably connected; and the latter as much decreed as the former, as is manifest from the Texts now cited.

6. The Decrees of God do not draw nor compel Men, to commit Sin. The Decrees of God do not in the least infringe upon, or take away the Liberty of the Will of moral Agents, James i. 13. *Let no Man say when he is tempted, I am tempted of God: For God cannot be tempted with Evil, neither tempteth he any Man.* Men act their own Pleasure in committing Sin, the same as if there was no Decree about them or their actions. The chief Priests and Elders, and the People of Israel acted voluntarily in crucifying Christ, Mat. xxvii. 20, 22, 23. and yet they did what was determined before to be done. Acts. iv. 27, 28. *For of a Truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the People of Israel, were gathered together, for to do whatsoever thy Hand and thy Counsel determined before to be done.* The Death of Christ was decreed, yet none has ground to say, that God's Decree constrained the Jews to crucify him; nor that they did not act voluntarily and out of choice in putting Christ to Death.

7. Men should fear too much Boldness in speaking of, and replying against the sovereign Decrees of God. Rom. ix. 20. 21. *Nay but, O Man, who art thou, that repliest against God? Shall the Thing formed, say of him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay of the same Lump, to make one Vessel unto Honour, and another to Dishonour? Poor little Worms of the Dust, all covered with Clouds of Ignorance, who are the Subjects of the high Decrees of their Maker, ought to bow their Souls before him, in Humility and Abasement, submitting their Reason to his Revelation for Light and Guidance, and with the highest Reverence adore that which we cannot comprehend: and not reply against the Lord, and call his Ways unjust, because we cannot fathom them with our short Line of weak and selfish Reason and Conceptions.*

These Considerations may serve for opening the Doctrine of God's Decrees of Election: and also to help us

in forming our Ideas about *contrary Sentiments* and *Principles*, when compared with Scripture, and what has been advanced. I shall now make one or two Remarks on this important Subject, and so hasten to the Close.

Rem. 1. Our Author tells us, P. 19. "Salvation and "Damnation originates here at your own Door." But the inspired Writings teach us that the Salvation of lost Sinners of Mankind, *originated* from the eternal Purpose and Decree of God before the Foundation of the World, and here inspired Writers go in Search of the Original of Man's Salvation. Tit. 1. 2. *In Hope of eternal Life which God that cannot lie, promised before the World began.* The *Apostle Paul*, scruples not to say, that eternal Life was *promised* before the World had a Beginning. And as the Words shew, that there was none of Mankind to make this Promise of eternal Life to, it being made before the World began, and consequently before Man was formed; we are led from hence to conclude, that this Promise was made to Christ, and appertains to the eternal Covenant of Redemption between the *Father* and the second *Person* in the adorable *Trinity*; in which eternal *Compact*, *Christ* had the Promise of eternal Life made to him for all the Elect, upon Condition of his becoming engaged to fulfil all Righteousness in their Name and Stead, and make his *Soul an Offering for Sin, and lay down his Life for the Sheep.* Psa. ii. 7. and xxii. 30. Isa. xlii. 1. Isa. liii. 4, 5, 10, 11, 12. Isa. xlii. 21. Zech. vi. 12, 13. John x. 15, 18. The Reader may consult these Texts at Leisure, which point us to this eternal Transaction, and Things consequent thereupon. St. Paul in his Epistle to the Ephesians, speaks to the same Purpose respecting the *Original* of Man's Salvation, Eph. i. 4, *According as he hath chosen us in him, before the Foundation of the World,* Rom. viii. 29, 30. These Assertions of Scripture are directly opposite to our Author's Assertion, "That Salvation originates at our own Door;" and they teach us in the plainest Manner, that Man's Salvation takes its *Rise* from the eternal Purpose of God, who chose some in Christ to everlasting Life: And as the *Elect* were chosen in *Christ*, this points us to the *Provision* which was made for their Salvation, which bears

bears the same eternal Date with their Election. By the Covenant of Redemption, Christ was *set up as Redeemer from Everlasting, from the Beginning, or ever the Earth was*, Prov. viii. 23.. What then does our Author mean by telling the World that, "Salvation originates at our own Door?" But if by Salvation originating at our own Door, our Author means *actual Salvation*, or the Application of the Benefit of Christ's Redemption to our Souls in *Regeneration and Justification*, &c. in this we shall by no means agree to the Assertion, the Origin of actual Salvation is not at our own Door; not *from the Creature*, nor of the Creature Man, but *of and from God*, as the first and original Cause. Indeed Man's *Destruction* is properly of himself, as the procuring Cause of it, but not so his Salvation; that originates from God, Hos. xiii. 9. *O Israel, thou hast destroyed thyself, but in me is thine help*. This Text gives us a true Account of the Matter in few Words, on both Hands shewing us at once from whence our Salvation originates, and from whence the *Ruin* of impenitent Sinners proceeds. Sinners are dead in Trespasses and Sins, (Eph. ii. 1, 5.) and have not Power to quicken themselves, but are dependent on a sovereign God for such Mercy; and all who are the Subjects of actual Salvation, derived such Mercy from God, as the *Efficient*, who makes *Application* of Christ's Salvation to the Souls of the Elect, Eph. ii. 8. *For by Grace are ye saved through Faith; and that not of yourselves: It is the Gift of God*. Faith that is divine and saving, is wrought by the Power of God, and ascribed to the exceeding greatness of God's Power, Eph. i. 19. *And what is the exceeding Greatness of his Power to us ward who believe according to the Working of his mighty Power*, Those that deny *total Depravity of human Nature*, and *essential Grace* in Regeneration, &c. acknowledge that it is God that moves first, or affords some Assistance, and gives the striving of his holy Spirit sufficient for the conversion of Sinners if they improve such Mercy; and in so far they acknowledge that the Sinners Salvation *originates from God*. But our Author is not content to ascribe so much as this to divine Influence, but puts the Sinner in first, when he asserts that his Salvation originates at his

his own Door. He has exclaimed much against *Legalists* and *Prarisees*, and *legal Doctrine*, &c. But it must be left with him to show wherein he differs in Principle from those who maintain the Doctrine of *Free-Will* in Man since the Fall, and his Ability to convert and save himself, in great Part at least. I say it must be left to him to see wherein he differs from such, seeing his Assertions, if they have any Meaning, perfectly agree with them.

Rem. 2. In Order to run down and discard the Doctrine of Election, our Author has gone out of the common Way of the Opposers of this Doctrine, by *denying the Existence of any past Period of Time*, or any such Time as *before*. His Words are these, P. 23: "I answer no; because there never was any such Period as before." and in this strain of Speech, with a manifest Design to banter Persons out of any Idea of any Time past, or of eternity before Time began, he has these Words before cited in the Beginning of this Section, P. 21, "And thus you must be convinced, that it is as inconsistent to go back before the Beginning of Time, to talk of God's electing or reprobating the Children of Men, as for a Man to go round upon a Ring all his Days to find an End: for it is in Pursuit of a Period that was never known, even to God himself." *If Blasphemy be an offering of some Indignity to God himself*; then the Reader may judge how near this Sentence comes to it. I read this Sentence to Mr. A. among others, at my House, on October 22, 1781, and holding the Paper in my Hand, I said to him---*This would be Blasphemy in me to assert.* I understood that he complained how hard he was dealt with in this Respect, when in company the next Day at *Deacon Robbin's of Yarmouth*; and if he told no more than the Truth of what I said to him, I am content that that should be heard of. But leaving this, if there was no such Period as *before*, then it is wrong to assert it; and very wrong to believe and maintain the eternal Decrees of God: And this is not all neither, for the latest divine *Revelation* that we believe and acknowledge as such, was delivered to Men more than a thousand Years ago; nor can we in Justice and Propriety conceive of it otherwise. And when once we
come

come over to our Author's Opinion, the Bible is out of the Question, and then we shall have no Warrant to assert nor Grounds to go upon in maintaining Election from Eternity. But why did not Mr. A. tell, or put us in some Way how to frame our Words, or how to favour *Ideas* without having Respect to *past Times, Ages, and Eternity*? If there never was any such Period as *before*, it is perfect Nonsense to talk about it, and inconsistent, as he says. To admit this assertion, that there never was *any such Period as before*, brings every Thing in the *ideal* World into Confusion at once; and we can form no manner of Idea, about the most important Things and Events that have existed. So confident is this Author, and so opposite to our believing and speaking of Things which were decreed from Eternity, that he will not stick to say, "It is a Period that never was known, even to God himself." The Scriptures very much abound in the Use of the Word *before*; as may be seen, Prov. viii. 25. *Before the Mountains were settled, before the Hills was I brought forth.* Psa. xci. 2. *Before the Mountains were brought forth---even from everlasting to everlasting thou art God.* Isa. xlviii. 5. *I have even from the Beginning declared it to thee, before it came to pass.* John viii. 38. *Before Abraham was, I am.* Col. i. 17. *And he is before all Things, and by him all Things consist.* Rev. i. 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* Here are a few Texts out of many, in all of which *BEFORE*, is applied to the supreme Being in some Respect; and let any one give an Explication of any one of them, without conveying an *Idea* of *BEFORE*, even with Respect to God, his Being, Working, and operating upon the Creatures. The holy God, when speaking of himself, has this Word, *before*, to give us some just Idea of his Being, Isa. xliii. 13. *Yea before the Day was, I am he.*---He refers us to a Period *BEFORE* the Day, viz. to Eternity, that Period which was *before* the Day was, or *before* Creation, or the *Beginning* of the World. We are taught in this Text, to conceive of God, as a Being that existed *before* this World had a Beginning; and to conceive the contrary of him, is to deny

his *Eternity*. *Jesus Christ*, when speaking to the *Father* in his Intercession and Prayer for his Disciples, leads us to Eternity, and speaks of Things that existed *before* this World began, John xvii. 5, 24, *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. Father, I will that they also, which thou hast given me, be with me where I am; that they may behold my Glory, which thou hast given me: for thou lovedst me, before the Foundation of the World.* Who is there that will say, that it was inconsistent for the blessed Saviour to go back *before* the Beginning of Time, and talk of the *Glory* which he had with *God the Father*, and of the *Father's Love* to him *before* the World was, and *before* the Foundation of the World? Who is there that will say this was *inconsistent Talk*? And as the Lord and Saviour has led the Way, may not his Followers, in Humility and Reverence, taking his Word for their Guide, speak of, and profess their Belief of that which really was, and had Existence before the Beginning of the World; without their being justly charged with as inconsistent Procedure, as a Man's going round upon a Ring all his Days to find an End? Must any who have the plain Guidance of the Word and Example of Christ, for what they profess and believe, be charged with such gross inconsistency? However, we may safely conclude, that our Author must talk contrary to what he has here asserted, or else he must say very little thro' the Remainder of his Life. He says, "There never was any such Period as *before*:" but it is not easy for us to conclude that he believes this himself, seeing he has so often *contradicted* it in this Book, and overthrown all he has said in *Opposition* to eternal Election of Men to Life: I will here insert only one Passage that may speak to this Purpose: Speaking how God's Goodness and Love flows to all that will receive it, he has these Words, P. 150, "By which Means, every Soul that could possibly be redeemed, was given to the Son: and is redeemed and held immovable in him, by the strongest Ties of Electing Love." Observe here, he saith here, that every Soul that could possibly be redeemed was given to the Son, &c. But when was they given

given to the Son? The *Particle WAS*, notes the Time *past*; and it is denied that there was any such Period as *before*; according to which there could be no Period, or *past Time*, in which any could be given to Christ. Here it may be observed also, that, "all that could possibly be redeemed--is redeemed, and held unmovable by the strongest Ties of Electing Love." Here it is strongly implied, that some could not *possibly* be redeemed. This carries in it, that there was a Want or Deficiency some where; and when examined, will doubtless be found to be a daring Reflection on the glorious God, and Saviour of lost Sinners. But as there is much of this Kind in this Book, of which some Notice may be taken in the next Section, I pass it by at this Time. We may see here in an Instance or two, what solemn and unheard of Shifts our Author is put to, in Order to maintain his Opposition against the Doctrine of Election. Not to insist on his boldness of Speech respecting the holy Name, and sovereign Decrees of God; was there ever greater violence offered to Scripture and Reason, and the common Sense of Men universally, by any one that ever pretended to the least Veneration for the Directions of Inspiration, than is here offered? And will not the more rational among all Denominations of People, reject them with some Degree of Indignation and Abhorrence?

I shall now close this Section by inserting a Passage out of the *Preface* to the *Rev. William Cooper's Sermons on Predestination unto Life*, which Preface is signed by the senior Pastors then living in the Town of *Boston*, viz. *Doct. Colman, Doct. Sewall, Mr. Tho. Prince, Mr. Andrew Le Merceir, and Mr. John Webb*; which will shew how this Doctrine has been received in the reformed Churches, and also what their Sentiments was respecting it. Their Words are these, "The Subject of the following *Treatise* is one of the Doctrines of the Reformation, embraced and owned by the Protestant Churches, when they threw off the Yoke, and renounced the Errors of *Popery*; and is particularly the Doctrine, not only of the Church of *Scotland*, but of *England* and *Ireland*, as they are by Law Established. Yet it is embraced by us, as it was by the Reformers from Po-

“ pery, because we find it in our *Bible*. This it is that
 “ makes us *Predestinarians and Calvinists*. For *Calvin*,
 “ nor *Augustine*, nor any Name whatever, are any Thing
 “ to us, but as they speak from the *Holy Scriptures*. These
 “ are our only *Oracles*, What we find there, we believe
 “ and profess, tho’ incomprehensible to our Weak and
 “ shallow Minds, which are by no means the Measure of
 “ Truth. And we think we act a perfectly rational Part, as
 “ well as reverent before the HIGH GOD, the infinite
 “ *Intelligencer*, in bowing our Understandings to his
 “ Revelations respecting Truth and Duty, even where
 “ we cannot answer every scruple or *Objection*, for the
 “ reconciling *seeming Opposition*.

“ Let none then entertain the Doctrine of Election
 “ with *Aversion*, Scoff, and Ridicule; but with the
 “ lowest *Reverence*, and highest *Adoration*. You will
 “ see with what *Reason* from the plain and *sincere Word*
 “ of God, thro’ the following Discourses; which are in
 “ our Judgment, as modest, strong and brief an Expla-
 “ nation and Vindication of the important Truths, as
 “ the Reader will be like to meet with, and well suited
 “ to convince *Gainsayers*, satisfy the doubting, establish
 “ the *wavering*, and stop the Mouth of *vain Talkers*, in
 “ contradiction to the faithful Word, which we are com-
 “ manded to *bold fast and contend for*.

“ We willingly take this Opportunity to testify our
 “ Concurrence with the *Author* in the Verity and Im-
 “ portance of this Doctrine; and our Satisfaction in his
 “ having preached and published these Discourses.

“ And it is our hearty Prayer to God that the Church-
 “ es of the Reformation, and our Churches in parti-
 “ cular, may be confirmed and established in this and
 “ other Doctrines of *Grace*, as they have been of old
 “ delivered to them and received by them: And that as
 “ it is their indisputable *Right and Duty* in their Choice
 “ of *Pastors*, to take Heed to the soundness of their
 “ *Principles*, as well as to their Godly *Life* and edifying
 “ *Gifts*, they may ever do so in Fidelity to God, and
 “ Care of their own *Souls*, and those of their Families.”
 Thus these Divines express their Sentiments and Appro-
 bation of the Doctrine of eternal Election. I only add

a Passage from the *Sermons* to which this Preface is prefixed. *Ser. i. P. 16.* "Predestination unto Life is from everlasting. Therefore those who are the Objects of it, are said to be chosen *before the Foundation of the World*, Eph. i. 4. before the very first Dawn of Time, i. e. from all Eternity. Tho' there is no inward or visible Difference between the Elect and others, till the Grace of God in their effectual Calling in Time makes it, yet the Purpose of Mercy concerning them, was *before the Mountains were settled, or the Hills brought forth; while God had not yet made the Earth, nor the Fields, nor the highest Part of the Dust of the World.* God's Purposes are, like himself, eternal; for, such is his Perfection, that he comprehends all Things referring to his Creatures, together and at once, and no new Thoughts, or Designs ever come into his Mind, but what were there from Eternity, in which there is no succession. And, O the Pleasure! for any to follow God's Thoughts so far back, as to apprehend him saying unto them, as to his Church of old *"I have loved thee with an everlasting Love, therefore with Loving Kindness have I drawn thee.* Jer. xxxi. 3."

SECTION III.

Limiting the holy One of Israel, considered,

MR. A. having treated eternal Election in a very singular Manner, as has briefly been observed, he is very confident that, "God doth elect and will save all that can possibly be redeemed," I will here insert a few Passages from his *Two Mites*, P. 24. "Instead of this my Reader, I think I have sufficiently proved, that the very Nature and Decrees of God are such, as to withhold no good Thing from his Creatures; and that his Electing Love is so unbounded, as to fill every Vessel that can possibly receive it." P. 138. "To
P 3 " which

" which I answer again, God doth elect and will save
 " all that can *possibly* be redeemed." P. 139. 140.
 " But instead of this, I would teach you to sing the
 " Wonders of electing Love so unlimited, as to elect all
 " that could *possibly* be elected, and determine the Happi-
 " nesses of every Creature that would be happy." P.
 150. " By which Means, every Soul that could *possibly*
 " be redeemed, was given to the Son; and is redeemed,
 " and held unmovable in him, by the strongest Ties of
 " electing Love," P. 36, 37. "Whosoever lives and dies
 " in Sin, will not only lay down in their own Hell; but
 " that against the Nature and Will of God, and against
 " the most endearing Expressions of his Love; yea,
 " against all that *could* be done by the Father, Son, and
 " Holy Ghost, to make them happy." P. 149. " For
 " by rejecting the only *possible* Way that God could find
 " out to restore them," &c. P. 151. " Well might the
 " Lord, who had done all that could *possibly* be done to
 " redeem Sinners, complain of them."

These are some of the Assertions (and only a Part of
 them) in which our Author is very *peremptory*, that God's
 Love is so great and unbounded as to fill every Vessel that can
 possibly receive it, and elect all that could possibly be elected,
 and determine the Happiness of every Creature that would
 be happy: And here it is asserted, that those who perish,
 do so against all that could be done by the whole Trinity to
 make them happy---that Sinners reject the only *possible* Way
 that God could find out to restore them. Now what is the
 Cause of these *Impossibilities*? When we speak about
 the Redemption and Salvation of Sinners of Mankind,
 we suppose that the great God our Maker and Lord, is
 the Efficient and Author of it, and he only, as is asserted
 in Scripture, Psal. iii. 8. *Salvation belongeth unto the Lord.*
 Psal. lxxviii. 20. *He that is our God, is the God of Salvation;*
and unto God the Lord belong the Issues from Death. 11ai.
 xliiii. 11. *I, even I am the Lord, and beside me there is no*
Saviour. Therefore, if the Election, Redemption, or
 Salvation of some, or any of Mankind is *impossible*; to
 assert this, is a Reflection on the alone Author of Salvati-
 on, even God himself. To say that some of Mankind
 are not chosen to eternal Salvation, and so it is *impossible*
 that

that they should be converted and saved, is at once to give up what our Author confidently maintains; and to allow what he strenuously and vehemently *opposes* and *denies*. To say that some of Mankind oppose and reject the Salvation of the Gospel, and so it is not *possible* that they should be saved, will not help the Matter any at all; for this may be said of all Mankind indefinitely, and of each Individual; their *carnal Mind is Enmity against God*, (Rom. viii. 7.) and *they will not come unto Christ that they might have Life*, (John v. 40.) and if that which is common to all Mankind in their natural state, renders the Salvation of some *impossible*, it still turns upon the Author of Man's Salvation, and is a heavy Reflection upon him. Nor will it help the Matter any by saying that the *Wickedness* and *Obstinacy* of some is much *greater* than others; for allowing that, it still leaves Room to reflect upon the only Saviour of Men, that the State of some is so difficult, that there is no help for them, and they cannot *possibly* be saved. Our Author says, "Well might the Lord, who had done all that *could possibly* be done to redeem Sinners." &c. As many Sinners perish eternally, according to the Scriptures; and if all has been done to save them, that the great God could *possibly* do, as our Author asserts; it follows, that there is, according to him, either a *Want of Wisdom and Knowledge* to know how to plan out the Salvation of Sinners, so as it shall not be frustrated and defeated by Satan or the Sinner himself; or a *Want of Power* to execute what Wisdom has proposed; or else a *Want of Merit and Efficacy in the Atonement and Obedience* of the glorious Saviour, to purchase and procure Pardon and eternal Life for some great Sinners; to assert either of which, no modest sober Person will attempt, as they are such bold Reflections upon the supreme Being, I see no way how to escape some one of these Consequences that arise from our Author's Assertions, if we allow them to have any Truth in them. Besides, if we admit of the *Impossibility* of the Salvation of some Sinners in the Manner as is asserted, *convinced Sinners*, under a Sight and Sense of their Sin and Misery, will have but little to bear them up from Despair, and encourage them to seek

to God thro' Christ for Mercy, when they are once prevailed upon to believe, that it is not possible for some to be redeemed and saved. One of the greatest Encouragements and Supports for distressed Sinners is, that God is infinitely able to do all for them that they stand in need of, and that *Christ is able to save to the Uttermost all that come to God by him*; This they rely upon, and believe that their Case is not too difficult for God to remedy it; and a Thought to the contrary, must tend to Despair and Death. Another Consequence from these bold Assertions is, that Satan will take the Advantage to shout the Victory, in that he has destroyed and eternally ruined most of Mankind, against all that *could* be done by the ever adorable *Trinity* to make them happy. This well agrees with the proud *infernal Spirit* to have it to boast of, that he has ruined Sinners of Mankind, by Thousands and Millions, in spite of all that the *Lord Jehovah in whom is everlasting Strength*, could do to redeem and restore them. This Author tells us also, that *Sinners reject the only possible Way that God could find out to restore them*; as cited at the Beginning of this Section. This is either a great *Blunder*, and owing to Forgetfulness; or else it is a bold and *barefaced Absurdity*, that has no Warrant at all from Scripture or Reason, but is directly opposite to both. Every Child in Divinity, that has the least Acquaintance with the *Bible*, knows that there are two Ways which have been revealed by the holy God, for Men to obtain eternal Life by, both of them mentioned in Rom. x. 5. 9. the one called the *Covenant of Works*, the Condition of which is perfect *Obedience*; and was that by which our first Parents would have obtained eternal Life, had they stood firm in their *Obedience*; the other is the *Covenant of Grace*, the Condition of which is *Faith in*, or *believing on* the Lord *Jesus Christ*, Mark. xvi. 16. Rom. xx. 9. 10. 11. And altho' we assert not that there are, or have been any more than these two Ways to obtain eternal Blessedness, proposed by God unto Mankind; yet who is there that will dare to limit the *incomprehensible God*, and say, that Sinners who reject the Gospel Way of Salvation, "Reject the only possible Way that God could find out to restore them?"

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them?" Are we competent Judges to determine what an *infinite Intelligence* could possibly find out? Is not this a palpable *limiting the holy One of Israel*? P. lxxviii. 41.

It may now be needful for vindication of the Truth in Opposition to these bold Assertions, and for the Help and Instruction of those who may be under *Temptation* to embrace them; to lay down some brief and plain Considerations, supported by Scripture. And

First. God is *infinite in Understanding* and Knowledge, and therefore he is infinitely above our Comprehension and Search, to determine what he understands, or can find out. Psal. cxlvii. 5. *Great is our Lord, and of great Power, his Understanding is Infinite.* When our Way is so embarrassed and perplexed that we can see no Way to get thro' or extricate ourselves out of Difficulty; it may then afford Support to consider, that there is Nothing so intricate and perplexed, that infinite Understanding cannot resolve and search it out. Isa. la. 28. *There is no searching of his Understanding.*

Secondly. God is *Almighty* and *Omnipotent*, and there is no *Limitation* of his *Power* and *Might*, by any Act or Thing that is not inconsistent with the Perfection of his Nature. It is said of God, ii. Tim. 2. 13.—*He cannot deny himself*; and in Heb. vi. 18.—*It was impossible for God to lie.*—The latter Text explains the former, and the Sense of both is, that it is impossible for God to act contrary to the Perfection of his Nature. He cannot *lie*, because he is the God of Truth; and Truth is an essential *Perfection* of the Divine Being. But with Respect to any Thing that is not contrary to the Perfection of his Nature, there is no Thought can conceive any Thing too great for God to do and effect. There is Nothing in the Nature and Circumstances of Sinners, that renders the Salvation of any Sinners impossible with God, if in Sovereignty he is pleased to undertake for them, and afford them Help. God can work Deliverance for the greatest Sinners if he please to undertake for them; and he has actually done it for some of the greatest of Sinners, such as *Manassah*, who filled Jerusalem with innocent Blood, from one End to another, (2 Kings xxi. 16.) and abounded greatly in the Sin of Idolatry, and used *Witchcraft*, and

Dealt with a familiar Spirit, and with Wizards, (2 Chro. xxxvi. 6.) and yet he was brought to Repentance, after he had long continued in a Course of sinning at a high Rate. 2 Chron. xxxiii. 12, 13. The Thief on the Cross, Mary Magdalen, and Paul, are Evidences that God can save great Sinners, as well as others, and that Nothing is too great or difficult for God to do in order to save Sinners: There is no telling or conceiving of any Thing to be impossible for God to do or effect, as we are abundantly taught in Scripture, Gen. xviii. 14. Is any Thing too hard for the Lord? Job xlii. 2. I know that thou canst do every Thing, and that no Thought can be withholden from thee. Jer. xxxii. 27, Behold I am the Lord, the God of all Flesh: Is there any Thing too hard for me? When the Disciples were amazed at the Difficultness, or seeming Impossibility of the Salvation of Sinners, Christ removes the Difficulty from their Minds, by referring to what God could do, Math. xix. 26. But Jesus beheld them, and said unto them, With Men this is impossible, but with God all Things are possible. Luke i. 37. For with God Nothing shall be impossible. Eph. iii. 20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that Worketh in us. Here are undeniable Proofs that there is Nothing too hard or difficult for God to perform.

Objection 1, God says, Isa. v. 4. What could have been done more for my Vineyard, that I have not done in it? wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes? Is not here an Implication, that God did all that could be done for his Vineyard, and failed of Success after all?

Answ. The second Verse will shew what God had done for his Vineyard, the Church and People of Israel, and duly considered will help to explain this that contains the Objection: The Words are these, And he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst of it, and also made a Wine-Press therein: and he looked that it should bring forth Grapes, and it brought forth wild Grapes. In this Parable God is represented as a Husbandman, or Master of a Vineyard; and his Care of his Vineyard is here

set down, by the Similitudes of *fencing*, and *gathering out* the *Stones*, &c. and represents God's Protection of the People of Israel, and supplying them with temporal good Things, and giving them his Word and Ordinances, whereby they were laid under greater Advantage, and stronger Obligation for Fruitfulness in Holiness, than any other Nation in the World then was: And in Reference to these external Privileges and Advantages, it is said, *What could have been done more to my Vineyard, that I have not done in it?* or what *Need* was there of more outward Means. The Words are directed to the Inhabitants of Jerusalem, and Men of Judah, named in Verse 3d, and they are called to judge in this Matter, whether God had not sufficiently supplied them with outward Means for Fruitfulness in Holiness. This I suppose to be the true Sense of the Text, and has a perfect Agreement with what goes before, and follows after. But will any say, *absolutely*, that God *could add Nothing* more to their external Advantages, either in Kind or Degree? He did as much for them, and does as much for others as in Wisdom and Sovereignty he sees fit; but does he do all that he *possibly* can do, even of an external Nature? To suppose so, is more than we have Scripture Grounds for, and is a liming of God, without so much as the Guidance of Reason. But besides this, it is not here asserted that God could not have made these outward Means effectual, if he had pleased so to do. Nothing of this Kind can be gathered from the Text, nor any of the Chapter, nor any Part of the Bible. It is not here once intimated that God could not give such Influences of his holy and blessed Spirit, as to make these external Means successful to the Conversion and Salvation of the Jews. The most of the People of Israel abused and trampled on the Means of Grace which they were favoured with; and God was pleased to let them take their own Way and *Walk in their own Counsels* Psa. lxxxi. 12, 13. God can give us a new, a *penitent, believing, obedient Heart*, an Heart of Flesh, as it is called, Ezek. xxxvi. 26. when he sees fit, and thereby make Sinners attend to his Word and Way, and be fruitful in Holiness; and when he does not do it, none has any Right to say that

he cannot possibly do it. It is said of Christ, Mark vi. 5, 6. *And he could there do no mighty Work, save that he laid his Hand upon a few sick Folk, and healed them. And he marvelled because of their Unbelief.* Unbelief is the Obstacle in the Way of Christ's Working, and in a Sense, bound up the Hand of the Saviour; but was it out of his Power to remove their Unbelief? To assert this, would be to deny his Divinity with the Arians, would be to deny that he is God, *and can do every Thing*, Job xlii. 2. Christ can make Sinners willing and believing in the Time when he puts forth his Power, Psa. cx. 3. *In the Day of thy Power thy People shall be willing.* As Christ is Almighty, and can do every Thing, when it is said, that He could do no mighty Work because of their Unbelief, some other Reason must be assigned than want of Power. And as the Power of God is bounded by the Counsel of his own Will, and is put forth, or withheld according thereto, it may serve here to resolve the Matter, he could there do mighty Work, because it was not his Will and Pleasure to put forth his Power to remove their Unbelief, and thereby prepare the Way for his Working.

Obj. 2. The Sin against the holy Ghost never is forgiven; and with Respect to such as commit that Sin, *it is impossible to renew them again unto Repentance*, Heb. vi. 4, 6, here then is an impossibility respecting the Salvation of some Sinners.

Ans. The first Time this Sin is mentioned in the New Testament, or in the Bible that I remember, it is peremptorily and absolutely declared by Christ, that it shall not be forgiven unto Men. Mat. xii. 31, 32. *Wherefore I say unto you, All Manner of Sin and Blasphemy shall be forgiven unto Men: But the Blasphemy against the Holy Ghost shall not be forgiven unto Men, And whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World neither in the World to come.* The other Evangelists, Mark and Luke, speak much the same absolute Terms, see Mark iii. 28, 29. Luke xii. 10. Now from this it appears, that we are not under any Necessity to conclude, that there is something

in the Nature of the Sin of Blasphemy against the Holy Ghost, that renders it *impossible* for God to Pardon and save those who are guilty of it, either through Want of Merit and Efficacy in the Mediation of Christ, or Want of Power to apply it to them; seeing we are furnished with other sufficient Ground upon which to assert why they cannot possibly be saved, viz. *God hath declared in his Word that they shall never have Forgiveness.* No Doubt, an infinite Understanding can apprehend that, in the dreadful Sin of Blasphemy against the Holy Ghost, which renders it *fit*, and most for his own *Glory* not to forgive and save them that are guilty: But the revealed Will of God may satisfy us, without over curious Enquiry after what is concealed from us. As God has said this Sin *shall not be forgiven*, we are furnished with a Reason why it is not *possible* to renew such as are guilty of it, to Repentance, namely, God who has said the Sin *shall not be forgiven*, will never afford *divine* Help, nor bless the Means that are used to bring them to Repentance, so as to effect that End. None, even of those who have not committed the unpardonable Sin, will ever be brought to true and saving Repentance, unless God is pleased to give special Assistance, and supernatural Influence for that End: And where he has said the Sin *shall never be forgiven*, he never will afford divine Influence to bring such a Sinner to Repentance. In so doing he would deny himself, which he cannot do, 2 Tim. ii. 13.

Having attended to these Objections, I now observe, *Thirdly.* There is an infinite Sufficiency in *Jesus Christ* as a Saviour, to save all sorts of Sinners, under all possible Circumstances that they can be in, where it is not contrary to the Rectitude of his Nature or his Holiness. This may be argued from the *Titles* given to him in Scripture, and from plain Scripture *Assertions*, Isa. ix. 6. *For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* Here are lofty *Titles*, that speak the *Ability* and infinite Sufficiency of the Lord *Jesus Christ* to save miserable Sinners, be their Case never so difficult. Here is a Cluster of glorious

our Titles, manifestly applied to the Lord Jesus, who is the *Child born, and Son given*, to die for guilty Sinners. Besides the Titles here given to Christ and elsewhere in Scripture, which speak his Sufficiency as a Saviour, there are plain Scriptures that hold out his Truth. Isa. lxiii. 1. *Who is this that cometh from Edom, with dyed Garments from Bozrah? this that is glorious in his Apparel, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty to save.* John v. 21, 26. *For as the Father raiseth up the Dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.* John xi. 25. *Jesus said unto her, I am the Resurrection and the Life; he that believeth in me, tho' he were dead, yet shall he live.* Acts xx. 28. -- *The Church of God, which he hath purchased with his own Blood.* Heb. vii. 25. *Wherefore he is able also to save them to the uttermost, that come to God by him, seeing he ever liveth to make Intercession for them.* This last cited Scripture shews in words, that there is *Ability in Jesus Christ* sufficient for all the Needs and Necessities of Sinners that come to God by him, or thro' his Mediation: *He is able to save to the Uttermost.* None then may say, that it is impossible for Christ to save them, be' their present Case and Circumstance ever so gloomy and distressing. And it is a great Impeachment of the glorious Saviour's Sufficiency, to assert that all that *could possibly be redeemed*, are redeemed. The Virtue of Christ's Redemption, as to the *Extent* of the Application of it to Sinners of Mankind, is bounded only by the sovereign Will and good Pleasure of the holy God.

Fourthly. Sinners of Mankind are in the *Hand*, and at the *Disposal* of the holy, sovereign God, who dispenses his Favours to Men according to his holy and righteous Pleasure. If God is pleased to help and save Sinners, even the greatest and vilest of them he can do it: there is Nothing can hinder or obstruct his converting and saving guilty Sinners, when he is pleased to put forth his Power and Grace for that Purpose. The *Leper* was right, both in his Belief of *Christ's Power* and *Ability* to help and cleanse him, and in his humble Address to him
for

for such Mercy. Mat. viii. 2. *And behold, there came a Leper, and worshipped him, saying, Lord, if thou wilt thou canst make me clean.* Every Sinner may plead the same with God respecting his spiritual Leprosy and moral Defilement, *Lord, if thou wilt, thou canst pardon, cleanse, and save me.* Nor does this carry in it nor imply a Willingness in the Sinner to go *without* Mercy and so perish in his Sins. He may earnestly address a holy sovereign God for that Mercy which he knows he does not *deserve* in the least, and which if God withhold and *deny* him of, he does not do him the least Wrong or Injustice. Neither does this necessarily suppose that in converting a Sinner, *Violence* is offered, and the *Liberty* of the *Will* destroyed. Divine Power may be, and most certainly is employed in powerfully changing Sinners, in a Way consistent with the most *perfect Liberty* and *Freedom of Will*; for Omnipotent Power is employed to make Sinners *Willing*, Psa. cx. 3. and not to convert them contrary to their Will. Moreover, God's shewing Mercy in a sovereign Way, does not lay a Foundation for the *Bestowment* of Mercy, nor for Men to expect it, *contrary* to, or out of the *Way* that God has appointed in his Word. God does not confer a Title to the divine Favour, and eternal Blessedness, upon impenitent, unbelieving Sinners, while such; nor is there the least Ground for such to expect Mercy, so living and dying. That God gives or withholds Mercy, and disposes, and Works all Things according to the Counsel of his own holy Will, is so clearly and often asserted in Scripture, that it cannot escape the Notice of all attentive Readers. Psa. cxv. 3. *But our God is in the Heavens; he hath done whatsoever he pleased.* Dan. iv. 35. *And all the Inhabitants of the Earth are reputed as Nothing: And he doeth according to his will in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto him, What doest thou* Mat. xi. 25, 26. *At that time Jesus answered and said, I thank thee, O Father Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes. Even so, Father for it so seemed good in thy sight.* Rom. ix. 18, *Therefore hath he Mercy on whom he will have Mercy, and whom he will*

will be hardeneth. Eph. i. 11 *In whom also we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Counsel of his own Will.* The Doctrine of God's absolute Sovereignty in bestowing, or withholding Mercy from Sinners according to his holy Pleasure, is a humbling and mortifying Consideration to the unhumbled Hearts of sinful Men. It sounds harsh and unpleasant to them whose Heart is haughty, like those, Psa. xii. 4. *Who have said with our Tongue will we prevail, our Lips are our own! Who is Lord over us?* Men shun the Light of this Doctrine, and have many Shifts against it; and when the Light of it is forced in upon their Minds it often times greatly irritates them, and stirs up their Corruptions. To ascribe the *Sovereignty* to our Maker, is what he requires of us, and is our Duty towards him. And it may save to quiet our Spirit in contemplating on the holy and awful Sovereignty of God in disposing of Things of the greatest Concernment according to his own holy Will and Pleasure, to consider, that God only, is every Way equal to such an infinitely important *Trust*. We may with the greatest Safety Submit our Souls and all we have, and are concerned for, to the sovereign Disposal of Him, *who cannot do amiss*; attending to his revealed Will in his Word with the utmost Care and Diligence; relying upon it, that although *what he does now, we know not*, nor can comprehend it, yet *we shall know it* more clearly and fully hereafter. John xiii. 7.

From these Considerations, it appears, that there is not the least Ground from Scripture, for the *Impossibilities* which our Author so often has asserted respecting the Redemption and Salvation of Sinners of Mankind. There is Nothing *impossible* with God, to do and effect, that is his holy Will and Pleasure to do. And it must be left to the Reader to judge, whether our Author was not driven to these *bold and impious* Assertions, through his avoiding the Light held forth in Scripture respecting the Decrees of God, and his Sovereignty in ordering all Things, and disposing of all his Creatures according to the Counsel of his own Will. When Men will not bow their Reason to God's Revelation, and own and acknowledge

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ledge what is plainly asserted therein; it is not only just with God, but is indeed what he often leaves them to, even to violate the Law of Nature, and sacrifice the Principles of Reason to uphold their own Schemes advanced in Opposition to his holy Truth.

I shall now conclude this Section, with the Words of the *Apostle*, which may encourage us to look to God under all our Necessities and Difficulties, whether of Soul or Body, for present and future Blessedness, which Words are recorded in Eph. iii. 20, 21. *Now unto him that is able to do exceeding abundantly above all that we ask or Think, according to the Power that worketh in us. Unto him be the Glory in the Church of Christ Jesus, throughout all Ages, World without End. Amen.*

SECTION IV.

Mr. A's universal Redemption, examined.

NOTWITHSTANDING Mr. A. tells of the *Impossibility* of the Redemption and Salvation of some, as has been observed; yet he speaks of *Redeeming Love*, and the *Revelation of Jesus Christ*, as extended to all the World. His Words are as follows. P. 89. 90. "Redeeming Love is spread all over the whole World, and knocks at the Door of every Individual." P. 307. "Every Tree, Plant and Insect, proclaims God incarnate for your Redemption." There are two Things expressed here that may be objected against.

I. It is asserted that *redeeming Love is spread over the whole World, and knocks at the Door of every Individual*. What is here meant by *redeeming Love*, may be hard to say, as this Author affects to speak ambiguously in many Places. But if he means that Christ offered his Life a Sacrifice for every *Individual* of Mankind, one as much as another; then he is in the same Scheme that others have advanced, and maintained before, which he would

seem

seem to be mighty opposite to: but how he can be so understood consistent with himself, I see not; for he says, P. 138, "God doth elect and will save all that can possibly be redeemed;" shewing us that some cannot be redeemed, whatever the Matter is. But if he means that Christ died for every *Individual*; or that his Redemption is made known to every *Individual*, neither of them can be admitted of as having any sufficient Warrant. The Texts produced to support the Assertions are three; the first is John i. 9 *That was the true Light which lighteth every Man that cometh into the World.* If our Author by *lighteth*, understands Christ's enlightening the World by the Gospel, as the Text may be so understood, then it will not support his assertions, unless he can prove that the Revelation of God's Word has been, or is now made known to every *Individual* of Mankind, which he cannot; and if he asserts it ever so confidently that will not be proof. The Bible is not known to a very great Part of the World, and it may be the greatest Part by far never had it translated into their Language. If it is understood to mean the light of *Reason*; then it may be asserted, that Reason, or the light of Nature, does not reveal *redeeming Love*, nor make known any Thing about it without Revelation, as will be shewn by and by. But if the Text be understood of Christ's *enlightening* Men by the *supernatural* Illuminations of his Holy Spirit in Regeneration and Conversion, which is doubtless the Evangelist's Meaning; then this will not serve the Purpose for which the Text is brought. Such enlightening is hid from the *wise and prudent, and revealed unto Babes*; and to but few of them comparatively. And whereas the Text speaks of *every Man* that cometh into the World; it is to be understood of all Sorts of Persons, Jews and Gentiles, rich and poor; or it is meant of *every Man* that is enlightened spiritually and savingly by the supernatural Influences of the holy Spirit. Christ indeed *lighteneth* every Man that cometh into the World that is thus *enlightened*. But that every Man that cometh into the World, or every *Individual*, is not thus enlightened, is undeniably plain and manifest from the Context, without going to any other Scripture, Verses 10. 11.

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He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not. Here is shewn in the plainest Manner, that Christ did not enlighten every Individual of Mankind; so far from it, that the World, i. e. the greatest Part of the World, did not so much as know him: And will any say that Christ lighteneth every Individual in the World and yet the World remains ignorant of him? The Evangelist has said enough to explain his Meaning, when he says Christ came to his own, (i. e. the Jewish Church) and his own received him not; then Verse 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* And how any came to know him, (when the generality of the World knew him not) receive him, and believe on his Name, is shewn on the 13th Verse: *Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* Such as received Christ, were born of God, viz. were divinely enlightened by the supernatural Influences of the Spirit of God, even every Man of them that so believed, and none but such. There is, I grant, that which is called the common Grace of the Spirit, imparted to Men, by Gospel Light and Conviction, with some ineffectual Motions and Operations upon their Hearts (leaving them still enslaved to their Lusts) which may be called supernatural: Yet this is not common to all the World, but to those who enjoy the supernatural Revelation of the Gospel, which is the *Ministration of the Spirit.* Thus this Text will not in the least support our Author's Scheme, unless he can make it appear that the Gospel Revelation is made known to every Individual of Mankind, or that the regenerating Influences of the holy Spirit, is imparted to every Individual of Mankind; either of which will be hard for him to do. The next Text cited, is 1. John ii. 2. *And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.* This is a Text alledged by all, so far as I know, who maintain universal Redemption, or that Christ died for every Individual of Mankind, one as much as another. And by our Author's expressing himself as

he has done, and citing this Text to support his Assertions, I consider him of that Sentiment and Principle, whatever he may pretend to the contrary. To find the *Meaning* of this *Text*, it will be the readiest and surest Way to compare it with, and fix the Sense by other Scriptures. And as Christ best knew how far the Benefit of his Death should extend, and for whom he made his Life a Sacrifice, his Words recorded by the Evangelists, will best serve for opening this Passage: And we shall find, that when he is speaking of laying down his Life, or shedding his Blood for the Ransom of Sinners, he generally, if not always limits his Words, shewing that he died for a Number, short of the Whole of Mankind. Math. xxvi. 28. *For this is my Blood of the New Testament, which is shed for MANY, for the Remission of Sins.* Mark xiv. 24 *This is my Blood---which is shed for MANY.* Luke xvii. 20. *This Cup is the New Testament in my Blood, which is shed for you.* Mark x. 45. *For even the Son of Man came---to give his Life a Ransom for MANY.* John x. 11, 15. *I am the good Shepherd: The good Shepherd giveth his Life for... & Sheep.---And I lay down my Life for the Sheep.* That the Sheep for whom Christ laid down his Life, intends every Individual of Mankind, remains for our Author to prove. But besides these Words of Christ already mentioned, there are others, where we are under a Necessity of understanding such universal Terms in a *limited* and *restricted* Sense, John xii. 32. *And I, if I be lifted up from the Earth, will draw ALL Men unto me.* Experience shews that *all*, or every Individual Man, is *not* drawn to Christ since he was lifted up on the Cross; and therefore we are under Necessity to conclude that *all*, here, means no more than *all Sorts of Men, Jews and Gentiles*, rich and poor, bond and free. Luke xvi. 16. *The Law and the Prophets were until John; since that Time, the Kingdom of God is preached, and every Man presseth into it.* Here we are to understand Men of every Sort and Condition, and are obliged to limit the Word EVERY, to some such Sense, because every Individual Man did not press into the Kingdom of God, even in that Time of wonderful awakening and Concern about Religion under John's preaching. From
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these Considerations it appears that the Text we are upon, may fairly be explained in a different Sense from what is put upon it by our Author, or the Words and Sense which he cites this Text to support. *And he is the Propitiation for our Sins; and not ours only, but also for the Sins of the whole World: viz. Christ is not a Propitiation for any particular or select Number of Believers only, but for all those throughout the whole World who truly believe in him.* This Sense is no great limiting of the Words, and Nothing but what is true, even allowing that it is not the true Sense of these Words, This Construction agrees with Rom. iii. 25. *Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.* Christ is an effectual Propitiation only to such as exercise true Faith in his Blood; and he is so to all such the World throughout. But if we should admit that Christ died for *all Men*, for *Individuals*, how does this Text or any other, prove "that redeeming Love knocks at the Door of every Individual," when the greatest Part of Mankind never heard of redeeming Love manifest by Christ? The next and last Text cited by this Author, to prove that redeeming Love is spread over the whole World, is 1, Cor. xii. 7. *But the Manifestation of the Spirit is given to every Man to profit withal.* How this Text could be to this Author's Purpose I see not. If it be rightly understood, it can be no Way to his Purpose. It is plain that the Apostle is here speaking of the extraordinary Gifts of the Holy Spirit, which were given for the Spread and Confirmation of the Gospel in the early Days thereof; and he is speaking of such Gifts as are ceased, although he speaks of others too, see the 10th Verse, *To another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers Kinds of Tongues; to another the Interpretation of Tongues.* Here is working of Miracles, Prophecy, speaking with Tongues, and the Gift of interpreting divers Kinds of Tongues, or Languages: Now the Apostle says, the Manifestation of the Spirit is given to every Man, i. e. each one, or every one of you Corinthians, or every Man to whom they are given.

to profit withal : Every Man that had the Gifts of the Spirit imparted to him, had them to use for the Profit and Advantage of Religion and the Church of God, whether they were *miraculous* Operations, or such Gifts of the Holy Spirit as are *common* to Believers in general. But does the Text hold forth, that every *Individual* of this Kind had the Gift of the Spirit to work Miracles, Prophecy, or speak all the Languages in the World, without learning them from others? Or will our Author maintain that every Individual has these Gifts of the Holy Spirit, that are imparted in common to every Believer, such as *Faith, Repentance, Love, &c*? What then does he mean? is he carried away with the bare Sound of *every Man*, without once looking to see how it is applied?

2. The second Thing exceptionable here, is asserting that "Every Tree, Plant and Insect, proclaims God incarnate, for your Redemption." That the Things that are made, give undeniable Evidence of the Being and Perfections of the supreme Being, so as to leave the Heathen World inexcusable, who do not acknowledge and worship him as a God, is a Truth which the Scriptures hold forth and is not to be doubted of, Rom. i. 19, 24. But the *Incarnation* of our Lord and Saviour, with the whole of his Mediation between God and Man, is a Doctrine of pure *Revelation* altogether, which the Light of Reason, with the help of Creatures, without Revelation, never could determine any Thing certainly about, nor even be resolved that there was any such wonderful Thing. St. Paul when speaking of *Christ*, says, Rom. x. 14. *And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* If "Every Tree, Plant, and Insect, proclaimed God incarnate for their Redemption," there was Opportunity enough for them to *hear* of, and *believe in Christ*, without any *Preacher* being furnished with *Instruction* from divine Revelation, and sent to them; unless we suppose the *Apostle* is speaking of some People who lived where there was no *Trees, Plants, and Insects*, to proclaim the *Incarnation* of *Christ* to them; which I see no Reason why we should suppose so, The *Apostle's*
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aim was to preach the Gospel where Christ had not been named, and to People that had not heard of him; but why he should aim at such a Thing, if every Tree, proclaimed him, seems very strange and unaccountable: He was striving after something that was impossible to be attained. See his Words, Rom. xv. 20, 21, *For I have I strived to preach the Gospel, not where Christ was named, lest I should build upon another Man's Foundation: But as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand.* It is true, the Text shews that he meant in Part, to avoid preaching where other Men had published the Gospel; but his Words shew also, that he was aiming to carry the Tidings of Salvation by Christ to them that had not so much as *heard of him*, as he expresses it in the Words of the Prophet Isaiah, whose Words have Respect to Christ, and the preaching of his Gospel to poor miserable *Gentiles* who were without the Knowledge of Christ, and any external Means to know and become acquainted with his *Incarnation* and *Salvation*, until the Revelation of God was published to them. Isa. lii. 15. The Things that respect Christ and his Salvation, with regard to our Knowledge of them, owe their Rise entirely to *Revelation*. The first Dawn of Light that discovered Christ to guilty Men, was a Ray of divine *Revelation*, intimating the Incarnation of the second Person in the adorable *Trinity* and declaring that he should *bruise the Head of the Serpent*, who had ruined all Mankind in our first Parents. Gen. iii. 15. After this, it was almost 2000 Years before it was revealed to the World, what *Nation* the *Messiah* should proceed from, even *Abraham's* Posterity, Gen. xii. 2. 3. and xxii. 18. Then it was revealed to Jacob what *Tribe* the *Shiloh* should proceed from, even Judah, xlix. 10. and to *David* it was made known that the expected *Saviour* should be of his *Family*, and in him his *Throne* should be perpetuated as the Days of Heaven, 2. Sam. vii. 16. Psal. lxxxix 20, 29. and to Isaiah it was revealed that he should be born of a *Virgin*, Isa. vii. 14. When, according to this Prophecy, the Angel made known to the blessed *Virgin* that she should conceive and bring forth the *Messiah*, it appeared to her for many

above what the Light of Nature or Reason could suggest, that with manifest *Surprise*, as well as holy Modesty, she makes the Inquiry, Luke i. 34. *How shall this be, seeing I know not a Man?* Unto *Micah* was revealed the Town and Spot of Earth where the *Saviour* should be born, Micah v. 2. And not only does our Knowledge respecting the *Incarnation* of the Lord and Saviour, owe its Rise wholly to Revelation, but also our Knowledge respecting his *Offices*, and the *Way* and *Manner* in which he should effect and bring about the Salvation of Men, equally owes its Rise to, and depends upon divine *Revelation*. It was revealed by, and to Moses, that *Christ* should be a *Prophet*; and to David, that he should be a *King*, and a *Priest*, Psal. ii. 6. and cx. 4. and by David also, but especially by *Isaiah*, it was clearly revealed in what *Way* and *Manner* *Christ* should procure Salvation for Sinners, viz. by his *righteous Life*, and his *Sufferings* and *Death* Isa. lxiii Chapter throughout. That *Christ* should procure Salvation for Men by *dying* for them, was so much above what Reason could suggest, that when our Lord told his Disciples of it; *Peter* could not be reconciled to the Thought, as appears from Mat. xvi. 21, 22. *From that Time forth began Jesus to shew unto his Disciples, how that he must go unto Jerusalem, and suffer many Things of the Elders, and chief Priests and Scribes, and be killed; and be raised again the third Day. Then Peter took him; and began to rebuke him, saying, Be it far from thee Lord: This shall not be unto thee.* Let the Reader take his Bible, and turn to the Texts that are refer'd to, that respect the *Incarnation*, *Offices*, *Sufferings* and *Death* of *Jesus Christ*; and then calmly ask himself, whether the light of Reason could have satisfied him about any one Thing that these Scriptures hold forth concerning *Christ*: And let him look to every Tree, Plant and Insect, and see if any *Thing* of the *Incarnation* of *Jesus Christ* for our Redemption is taught in any one of them, or in all the Works of Creation put together, exclusive of divine Revelation. The Knowledge and owning of the Doctrines of the Bible that respect, or point to us the Person, *Offices* and Works of *Christ*, is that which distinguishes *Christians* from *Jews* and

and Pagans. Therefore to teach, that every "Tree, Plant, and Insect, proclaims God incarnate for our Redemption," tends to lessen our *Esteem* for the Revelation of God's Word, and leads off our Attention from it, at least as the only Rule of our Faith. In proportion as this Principle prevails, so will Neglect of divine Revelation; and by Degrees, the Bible will be out of Use. I will close this Subject with a Passage from Mr. Stoddard's *Safety of appearing in the Righteousness of Christ*, where he is speaking about the Way of Reconciliation by Christ, he hath these Words, Page 2. "Many Men who have busied themselves in this Enquiry have not been advanced to attain a right Resolution thereof; the Heathen Nations had lost the Knowledge of the Way of Salvation: Something in Religion had been handed down to them by Tradition; and something particularly that had a Reference unto Jesus Christ, especially Sacrifices; but the Knowledge of the Respect they had to him, was quite worn out among them, and the Light of Nature is utterly deficient in this particular: That Light is sufficient to discover to us that God is provoked with us; that Knowledge flows from our Understanding of the Nature of God, and the Experience we have of our own Sinfulness. But the Way of Reconciliation does exceed the Discovery of Reason: The Light of Reason does not teach us that there is any Way of Reconciliation, much less does it teach us what it is: The Light of Nature may discover to us that many pretended Ways of Acceptance are Delusions; for it is contrary to Reason, to imagine that God will take up with such Things: but to determine what is the Way, is clearly beyond the most raised Understanding of Man, without divine Revelation; upon a Supposition that there was a Possibility of any other Way of Acceptance for Sinners besides this by Jesus, (and I know of no Ground from Scripture to say that God was confined to this Way: that he was necessitated if he would save sinful Man, to take this Course in Order to his Salvation) it will unavoidably follow that the Light of Nature will leave Man short of this Knowledge. How can the Light of Nature reach

“ reach the free Determination of the Will of God ? But
 “ besides this, the Knowledge of the Way of our Accep-
 “ tance with God through Christ does necessarily suppose
 “ the Knowledge of those two great Mysteries ; that of
 “ the holy Trinity, and that of the incarnation of the Son
 “ of God, which do utterly surpass all the Dictates of the
 “ Light of Nature : *Flesh and Blood reveals not these*
 “ *Things, but the Father which is in Heaven, Mat. xvi.*
 “ 17. Hence the Gentiles were utterly mistaken as to
 “ this Way of Reconciliation ; and as Paul speaks, be-
 “ came vain in their Imaginations.”

The foregoing Considerations may serve to shew us,
 that this Author has no just Grounds to assert that “ Re-
 “ deeming Love is spread over the whole World, and
 “ knocks at the Door of every Individual ;” nor yet
 that “ Every Tree, Plant and, Insect, proclaims God
 “ incarnate for our Redemption.” He would seem ve-
 ry earnest in proclaiming Christ’s Redemption, and in
 recommending his Salvation ; but he must not expect
 Christ’s Approbation in doing this Service to the mani-
 fest Injury and Violence offered to the Revelation
 of his Will in his Word, and the common Dictates of
 Reason. To be zealous in promoting Religion upon the
Ruins of God’s holy *Truths* revealed in the Bible, and in
 direct Opposition to *Reason*, and the Sentiments of sober
 and considerate People in general, may serve to seduce
 and misguide the more inconsiderate, and promote a
 Party ; but can never be of *real* Service to the Kingdom
 and Interest of Christ, and his holy Religion in the World,
 which is founded in Truth.

SECTION V.

*Mr. A.’s Assertions concerning the Sufferings and Death of
 Christ, examined,*

MR. A. speaking about the Sufferings and Death of
 the Lord Jesus Christ, has these Words, P. 104,
 105. “ Not as is held forth by many, to appease any
 “ vindictive

" vindictive Wrath, or satisfy any incensed Justice in the Deity ; but to die wholly in and for the fallen Race ; to remove Wrath and Hell, and ten Thousand Disorders from them." P. 105. " Awake, awake, O ye careless and secure Mortals, for the Sinner's Friend is groaning beneath your Guilt." P. 107. " The eternal King of Kings has become an Infant of a Span long, and suffers not only on Mount Calvary, but has been suffering among the Sons of Men, since the Foundation of the World."

The most difficult Work that our Lord Jesus Christ undertook to perform, as Mediator between God and Man, appertains to his priestly Office ; in the Discharge of which, he laid down his Life, and as the great High Priest of his People, made a full and proper Attonement for their Sins, and such Satisfaction as the inflexible Justice of God was fully and perfectly satisfied and pleased with. And as it was the sacrificing of Christ's Life to the Justice of God, that was the most difficult Part of his Work as Mediator ; so it is that which lays the principal Ground and Foundation that the Bible holds out, for our *Acceptance* with our offended Maker and Judge. and is received and relied upon by all true Believers, and sober People in general, as such. Therefore, when this Foundation Truth is struck at with such Vigour and Confidence as is done by our Author, it becomes serious People to make such Enquiry, and search their Bibles, and make Use of other Helps for their Establishment in such a Truth, as is necessary to be believed in Order to the Salvation of their Souls.

In Order to take a clear and right View of the Sentiments of this Author, respecting the *Attonement* and *Satisfaction* of our Lord Jesus Christ, we must consider a Part at a Time. And in the first Place, when he is speaking of the *Death of Christ*, he saith, " Not as is held forth by many, to appease any vindictive Wrath, or satisfy any incensed Justice in the Deity." If our Author only means here, that *Christ* did *not* die to appease or satisfy any *sinful Wrath* and *Anger* in God ; or in other Words, if he only meant that God is not a *sinful wicked Being, given to sinful Anger, Passion, Rage and Wrath ;* then

then he is opposing what no Christian People ever asserted, that I know of. What Christian People or Person ever held forth such *aweful Blasphemy*, I know not: And for this Author to say, that such Doctrine "is held forth by many," is a *Charge* which he will not readily clear himself of being the *Author*, 'till he tells the World who the *many* are, or where they may be found, who hold such horrid *Blasphemy*. But if he means as he says, that Christ did not die to satisfy any incensed *Justice* in the Deity, but died "wholly in, and for the fallen Race," as he expresses it; then it is supposed, that the Atonement, or Sacrifice of the human Nature of Jesus Christ to satisfy the *incensed Justice* of God, for our Sins, is *denied*. If there is any Meaning to his Words, when he asserts that "Christ died *wholly in and for the fallen Race*;" then he had Nothing to do with God the *Father* in the Matter of laying down his Life a Sacrifice for Sin! and therefore every Idea of Christ's making Satisfaction to the Justice of God for the Sin of Man, is excluded at once. If Christ died wholly in and for the fallen Race, he had Nothing to do with *vindictive incensed Justice*, sure enough, as our Author asserts, nor with any Justice in God at all; for he had Nothing at all to do with God in the Matter of his Sacrifice, if he died *wholly in and for the fallen Race*, as is here asserted. Therefore, according to this, the Mediation of Christ in the Matter of his Atonement for our Sins, is destroyed entirely; for a Mediator is not of one Party, but is one that interposes between *two* Parties to reconcile them. But I need not follow the Consequences that are connected with the Denial of Christ's dying to satisfy the incensed Justice of God for the Sins of Men; but shall make a brief Attempt to clear and vindicate the Truth. And for the better understanding the Subject before us, I would observe, that the Terms, *Wrath*, *Indignation*, *Anger*, *Fury*, and *Vengeance*, as they are applied to God in Scripture, are to be understood in a *figurative Sense*; and not as tho' the *Tranquility* and *Serenity* of the holy immutable God could be *disturbed*, or put into *Perturbation*; but by these Terms as used in Scripture, and applied to God, is understood the *Justice* of God as infinitely opposite

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sute to, and pointed against Sin, and inflicting the Punishment due to Sin; or else the *Effects* of God's Justice in the Punishment *inflicted for Sin*. The Truth is, the Justice of God is so opposite to Sin, and the Effects of it in punishing Sin, are so inconceivably dreadful, that the Scriptures very *fitly*, tho' figuratively express it by the Terms of *Indignation, Wrath, Anger, Displeasure, &c*. The Justice of God is consuming Fire to Sin, and to Sinners that are out of Christ and unreconciled to God; and is infinitely more dreadful than the *fiercest Wrath*, and most incensed *Rage and Fury*, that the most exalted among the Creatures, whether Angels or Men, are capable of exerting. Therefore inspired Writers, both in the Old and New Testament, constantly represent the *Justice* of God against *Sin*, and the dreadful *Effects* of it in punishing Sin, by the *Terms, Wrath, Vengeance, Fury, &c*. And as inspired Men have lead the Way, and the holy Scriptures much abound with such Expressions, there is the greatest Propriety and Safety in our expressing our Ideas of God and Christ, and the Sufferings of Christ, in the same *Way*, and by those very Words with which the inspired Writings abound; and so express ourselves to, and concerning God, in the Way that God has taught and directed us to do. And in our so doing, all the calumny that is raised by ignorant, or designing Men, will not be so much against us, as against the inspired *Prophets* and *Apostles*, and not only so, but against the *Holy Ghost* who guided their Tongues and Pens, so to express themselves to the World of Mankind.

These Things kept in View, may help us to understand what may be proposed for clearing and vindicating the Truth of *Christ's laying down his Life a Sacrifice to satisfy the incensed Justice of God, for the Sins of Men*, which take in the following Considerations.

I. *The Justice of God is offended by, and incensed against the Sin of Man*. The Truth of this Proposition may be asserted from the *written Law* of God, from the *Light of Nature*, and from the *holy Providence* of God in *inflicting Punishment* for the Sin of Man. *Sin is the Transgression of the divine Law*, 1 John, iii. 4. The written Law of God,

God, as it is a Transcript of the holy Nature and Perfections of God, it shews clearly how offensive Sin is to him, in the Penalty annexed thereto, Ezek. xviii. 4. 20. *The Soul that sinneth, it shall die.* Rom. vii. 23. *For the Wages of Sin is Death:*—These Threatenings, with many others that might be referred to, are conform to the first Threatening that was declared to *Adam* before his Fall; which gave a lively Representation how offensive Sin was to a just God, even before Man was guilty of any. Gen. ii. 17. *For in the Day thou eatest thereof, thou shalt surely die.* This shews that the Will and Heart of God was opposite to Sin, before Man had sinned, and of Consequence was so from all Eternity. It always was an essential Property of the divine Nature to be offended at Sin. Death is the most dreadful Calamity and Punishment that we can conceive of; and this God has declared it is his Will to inflict for Sin, which shews his highest Displeasure against Sin. The Scriptures give us an abundant, as well as a most lively and striking Testimony of the Displeasure and Wrath of God against Sin. Deut. xxxii. 21, 22. *They have moved me to Jealousy with that which is not God, they have provoked me to Anger with their Vanities.*—*For a Fire is kindled in mine Anger, and shall burn unto the lowest Hell, and shall consume the Earth with her Increase, and set on Fire the Foundations of the Mountains.* Psa. xi. 5, 6. *The Lord trieth the Righteous; but the Wicked and him that loveth Violence, his Soul hateth.* Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest: *this shall be the Perdition of their Cup.* Psa. lxxviii. 20. *But God shall wound the Head of his Enemies, and the hairy Scalp of such an one as goeth on still in his Trespases.* Isa. lxiii. 3, 4. *For I will tread them in mine Anger, and trample them in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment.* For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come. Nah. i. 2, 6. *God is jealous, the Lord revengeth; the Lord revengeth and is Furious, the Lord will take Vengeance on his Adversaries; and he reserveth Wrath for his Enemies. Who can stand before his Indignation? and who can abide in the fierceness of his Anger? his Fury is poured out like Fire*

Fire, and the Rocks are thrown down by him. Mark xvi. 16.--But he that believeth not shall be damned. Rom. i. 18. For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness. John. iii. 36. And he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him. 2. Thes. i. 8, 9. In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power. Jude 7. Even as Sodom and Gomorrah---are set forth for an Example, suffering the Vengeance of eternal Fire. In these Passages may be seen how the written Law of God declares how the Justice of God is offended and incensed against Sin.

The Light of Nature, or the Consciences of Men who have not the written Revelation shew that God is offended with Sin. Rom. i. 32. *Who knowing the Judgment of God, (that they which commit such Things are worthy of Death) not only do the same, but have Pleasure in them that do them.* Here the Apostle observes, concerning the Gentiles, of whom he was speaking, that they knew by the Light of Reason and Conscience, that they which committed such Sins as he had mentioned in the Verses foregoing, were worthy of Death, and deserved to die. They had Knowledge that the Sins which they committed were *offensive* to God, and forfeited their Lives; else how could it be said, *that they knew that they which committed such Things were worthy of Death?* They could not know that they were worthy of Death, only as they knew they had provoked God, by their Sins, to take away their Life; and this the Light, or Law of Nature taught them: Although that Light of itself, and without any Revelation, will not shew the Way of Reconciliation to God; nor so much as ascertain that there is any such Thing, as has been shewn before. The Consciences of the Gentiles, by the Help of the Works of God, *accused them* (Rom. ii. 15.) that they were guilty of such Sins as deserved the Displeasure of God in their Death. And besides the written Law, and the Light of Nature,

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The holy *Providences* of God in inflicting Punishment on Men, are such as give undeniable Evidence, that the Justice of God is *offended* by, and *incensed* against *the Sin of Man*. In many Instances it is manifest, that the revenging Justice of God burns like consuming Fire against Men for Sin. It must needs be that the Justice of God was provoked at the Sin of Man, when all the numerous Inhabitants of the World were *destroyed* by the *Waters of the Flood*, except those with *Noah* in the Ark, Gen. vii. 21, 22. *And all Flesh died that moved upon the Earth, both of Fowl, and of Cattle, and of Beast, and of every creeping Thing that creepeth upon the Earth, and every Man. All in whose Nostrils was the breath of Life, of all that was in the dry Land, died.* God in his holy and awful Providence declared that Sin provoked him to Anger, when he made the whole Race of Mankind one Sacrifice to his revenging Justice, and destroyed them all. Sin is assigned to be the only Cause of this amazing Display of divine Vengeance and Wrath, Gen. vi. 12, 13. *And God looked upon the Earth, and behold it was corrupt: for all Flesh had corrupted his Way upon the Earth. And God said unto Noah, The End of all Flesh is come before me; for the Earth is filled with Violence through them: And behold I will destroy them with the Earth.* The Destruction of Sodom and Gomorrah, was a tremendous Display of divine Vengeance, and an undeniable Evidence, that the Sin of Man is highly provoking and offensive to God. Gen. xix. 24, 25. God declared his Displeasure against Sin, in the Overthrow and Destruction of Pharaoh, and his Host in the Red-Sea, Exod. xiv. 28. So God declared his Displeasure against Sin in devoting to utter Ruin and Destruction, the sinful *Inhabitants* of the Land of Canaan Lev. xviii. 25: Deut. vii. 16. The unbelieving Israelites provoked God, until he shewed his Displeasure against their Sin, by destroying six Hundred Thousand Men of War in the Wilderness, and never suffered them to enter the earthly Canaan. Numb. xiv. 20, 24. The Psalmist taking Notice of this Providence, has these Words, Psalm, xcvi. 11. *Unto whom I swear in my Wrath, that they should not enter into my Rest.* God swore in his Wrath those Sinners should not see his Rest; and he venged

rified his Oath in their Destruction. I might multiply Testimonies of Providence that shew God's Displeasure against Man's Sin; but I shall only add this one to the foregoing, namely, The Death which God in his holy Providence, according to his righteous Threatening, inflicts on Men from Generation to Generation, and from which none are exempt. As the written Law of God shews the Displeasure of God, in threatening to punish Sin with Death; so the Providence of God shews his holy Anger and Wrath against Sin, by *inflicting* the Penalty of Death on all Men. Rom. v. 12. Death is constantly spoken of as the Punishment of Sin; and in the Death of each Individual, God gives a Testimony of his Displeasure against Sin, and shows us that his holy Indignation against it, still continues. Nor does the blessed Death of them that die in the Lord (Rev. xiv. 13) contradict the Testimony of Providence in this Matter. For although godly Men are blessed both in Life and Death, yet Death in its own Nature is a great Evil and Curse; and is subservient to the good of Believers, not from any good in it, but as employed by Christ, and put among the *all Things that work together for Good to them that love God*, Rom. viii. 28.

These Considerations may suffice here, to shew that The Justice of God is *offended* by, and *incensed* against the Sin of Man. The Objection made against what has here been said, is taken from 1. John, iv. 8.---*God is Love*. God is a most loving Being, and delights to make his Creatures happy; and how then can it be true that God is angry and incensed against any of his Creatures? For an Answer to this, it may be of Use and Service to observe here, That it is not so agreeable to the general Strain of holy Scripture, nor the Sense of Mankind in general, to say and assert, that it is the beaming forth of God's Love against Devils and wicked Men that torments them. This is an Abuse of Language so to assert; and is a ready Way to confound both *Scripture* and *Reason*, and destroy *all the Ideas* of the Mind, that are founded upon either of them. God is infinite in *Love*; it is an essential Perfection in his Nature: And if we assert that *Love* is the Sum of the moral Perfection,

of the most holy God, it will not necessarily follow, that Sin, or Devils, and wicked Men, considered as such, are the Objects of God's Love. God is infinite in Love, (1) towards himself as the best of Beings, and most worthy of his highest Love. It is fit that God should love himself *above all other Beings*, as he is the highest, best, and most lovely Being, and the most fit and proper Object for his highest love to center on. (2) God is Love towards Being in general, viz. Angels and Men. God loves intelligent Beings, considered as he made them, in a higher Degree than they are capable of loving one another. And this Love of God to himself, and to Being in general, is perfectly consistent with all the *Threats* of the holy *Law* of God, and the Exercise of *vindictive Justice* against the *Rebels* and *Opposers* of his *Throne* and Government, and the Enemies and Disturbers of the Peace of the *Subjects* of his universal Kingdom. The *God of Love*, in the Exercise of supreme Love to himself, and Love to the Subjects of his moral Government, may display his Justice in the utter and eternal Destruction of those that rise up against him. His Justice may burn *down to the lowest Hell*, in requital of his Enemies, in perfect Agreement and Harmony with *Love* to himself, and all holy and good Beings among his Subjects, whether Angels or Men. *God was Love*, at that Time when his vindictive Justice was displayed against the *sinning Angels*, whom he thrust out of Heaven, and cast down to Hell, and reserved them in Chains to the Day of Judgment, 2. Pet. ii. 4. Jude 6. God had such love to himself, his Throne and Government, and the Peace and Welfare of his true and loyal Subjects, the holy Angels, that he would not resign his rightful Supremacy and Dominion, nor suffer the Peace of his Subjects and the Laws of his Kingdom to be destroyed, by the throng of Rebel Angels: And therefore he vindicated his rightful Authority, and secured the Peace and Felicity of his holy Angels by banishing the Disturbers of his Kingdom, and reserving them in Chains under Darkness unto the Judgment of the great Day. Hence we may see that it is perfectly consistent with the divine Being, as a *God of Love*, to bear *Resentment* against Sin, and to inflict infinitely

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infinitely dreadful Plagues and Punishments on impenitent Sinners.

I now proceed to a second Consideration for clearing the Truth that Christ died to satisfy the incensed Justice of God for the Sins of Men; namely,

2. *Revenging, incensed, vindictive Justice, is an amiable, bright and glorious Perfection in the most holy God.* If it can be made to appear that this Proposition has sufficient Warrant from the holy Scriptures, and the Sense of it is contain'd therein, fully, in the most plain and unperverted Meaning of the sacred Text; then there will be no Difficulty in the Way, in asserting that Christ died to satisfy the *incensed Justice* of God, no more than in asserting that he died to make a Display of the *Love or Mercy of God*; which, so far as I know, no professing Christians deny. In laying down this Proposition, these three *Epithets* are prefixed to the *Justice of God*, namely, *revenging, incensed and vindictive.* By *revenging Justice*, I would be understood to mean, the infliction of Punishment according to the Sentence of the divine Law; by *incensed Justice*, the Disposition of the holy Will of God to punish Sin according to the Law; and by *vindictive Justice*, requiting Sinners according to their own Ways, or returning their Sin upon their own Heads; and so the Term *vindictive* is synonymous with *revenging.* These Epithets in common Language, admit of an ill Sense; and with respect to *Revenge*, or avenging ourselves, it is expressly forbidden, Rom. xii. 19. But what is sinful in Man to do or prosecute, may be very fit and becoming in the supreme Being, as may be seen in this Text: *Dearly beloved, avenge not yourselves, but rather give Place unto Wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.* What Christians are here strictly forbidden to do, is what God challengeth as his right, and what well becomes him i. e. to take *Vengeance.* Men are not fit for this Work; and they are forbid to meddle with it; and therefore it is very sinful in them; but not so in God. It is his Right, and he is every Way equal to the Thing, and so it is becoming for him to take Vengeance.

God speaks of his *revenging Justice*, and asserts his Right

Right to take *Vengeance* on the Wicked, in the plainest Manner in Scripture, as that which becomes him, and is no Impeachment of his Holiness, nor *Diminution* of his *Glory*. Deut. xxxii. 35, 41. *To me belongeth Vengeance and Recompence, their Foot shall slide in due Time; for the Day of their Calamity is at Hand, and the Things that shall come upon them make Haste. If I wet my glittering Sword, and mine Hand take hold on Judgment; I will render Vengeance to mine Enemies, and will reward them that hate me.* The holy God asserts his Right to take *Vengeance* on his Foes, and to reward his Enemies to the full, and recompence those that hate him; as that which he is perfectly pleased with, and is to the *Glory* of his own great Name. If revenging Justice was a Dishonour to God, and eclipsed his *Glory* as the Governor of the Universe, why should he be so full and free in proclaiming it before *Angels* and *Men*? If it were a Reproach to the holy One to assert revenging vindictive Justice as what belonged to him, why should he give his Enemies, viz. Devils and wicked Men, such a mighty Advantage against him, by so often proclaiming it as he has done in the Bible? The holy God looks upon it as a Declaration of his *Glory* to execute *Vengeance* upon Sinners in the Sight of all intelligent Beings. That was a tremendous Work of God to destroy Six Hundred Thousand unbelieving Israelites in the Wilderness; concerning whom he declares, Psa. xcv. 11, *Unto whom I swear in my Wrath that they should not enter into my Rest.* And the Psalmist speaking to God about this terrible Thing, says, Psa. xcix. 8; *Thou answeredst them, O Lord our God; thou wast a God that forgavest them though thou takest Vengeance on their Inventions.* The Wrath and Vengeance of God was displayed in the Punishment of these Sinners; yet God declares that by this Means all the Earth should be filled with his *Glory*, and that as certainly as he was the living God. Numb. xiv. 21, 22, 23. *But as truly as I live all the Earth shall be filled with the Glory of the Lord: Because all these Men which have seen my Glory, and my Miracles which I did in Egypt, and in the Wilderness, and have tempted me now these ten Times, and have not hearkened to my Voice; surely they shall not see the Land which I*
swear

sware unto their Fathers, neither shall any of them that provoked me see it. God executed Vengeance and Wrath upon this great Multitude of Sinners, to the Glory of his own great Name, and to the filling all the Earth with his Glory. *Christ the Saviour of Men*, declares his Vengeance, Anger, and Fury, in the plainest Manner, against his, and his Church's Enemies, Isa. lxiii. 4, 6. *For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come. And I will tread down the People in mine Anger, and make them drunk in my Fury. and I will bring down their Strength to the Earth.* The Saviour of lost Sinners, thinks it no Diminution of his Love and Compassion to say, that the *Day of Vengeance was in his Heart*, at the same Time when he asserts his Mightiness to save, as a Ground of Trust and Confidence to them who fear him; as in Verse 1st.---*I that speak in Righteousness, mighty to save.* God declares his Determination to take Vengeance for particular Sins, sometimes; as *Uncleaness*, Jer. v. 8, 9. *They were as fed Horses in the Morning: every one neighed after his Neighbour's Wife. Shall I not visit for these Things? saith the Lord: and shall not my Soul be avenged on such a Nation as this?* so also for Deceit and Slander, Jer. ix. 8, 9. *Their Tongue is as an Arrow shot out; it speaketh Deceit: one speaketh peaceably to his Neighbour with his Mouth, but in his Heart he layeth his Wait. Shall I not visit them for these Things? saith the Lord: shall not my Soul be avenged on such a Nation as this?* In both these Instances God declares his Purpose to take Vengeance on the Guilty, as that which was fit and becoming for him to do: And introduceth the Matter in both Cases, by Way of Interrogation: *Shall not my Soul be avenged, &c.?* As if he should say, Shall not I who am God, manifest my Indignation and Wrath against such Sinners, they continuing impenitent, and bring such Vengeance upon them, as the Perfection of my Justice and Law calls for?

Divine revenging Justice is a bright and glorious Perfection in the Eyes of holy Beings, both Angels and Men, and much celebrated by them in Scripture as such. That was a very remarkable display of divine Vengeance and Wrath, when *Pharaoh* and all his Host was drowned

in the Red Sea, Exod. xiv. 28. Yet this divine Procedure gave a very bright and glorious Representation of the holy God in the Eyes of *Moses*, as may be seen, Exod. xv. 1. *Then sang Moses and the Children of Israel this Song unto the Lord, saying, I will sing unto the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea.* Holy *Moses* viewed the divine Conduct in this dreadful Overthrow of Pharaoh and his Army, very glorious, and well becoming the supreme Being. If any (to evade the Force of this Evidence) are disposed to say, It was only the glorious Triumph of Mercy in the Deliverance of Israel that *Moses* here celebrated, and not divine *Wrath*, or revenging Justice in the Destruction of the Egyptians: the Context will serve to confute them, Verse 3, 4, 5. *The Lord is a Man of War: the Lord is his Name. Pharaoh's Chariots and his Host hath he cast into the Sea: his chosen Captains also are drowned in the Red-Sea. The Depths have covered them: they sank into the Bottom as a Stone.* These Verses shews the Burden and Emphasis of this triumphant Song. And although God's Power and Mercy were wonderfully displayed in defending and delivering Israel, and are celebrated by *Moses*; yet it is manifest that the Justice and Holiness of God were gloriously displayed in that Vengeance that overtook these Enemies of God and his People; and they are particularly noted as shining illustriously and gloriously in this Providence. Verse 11, 12. *Who is like unto thee, O Lord, amongst the Gods? who is like unto thee, glorious in Holiness, fearful in Praises, doing Wonders? Thou stretchedst out thy right Hand, the Earth swallowed them.* In the Display of that revenging Justice which caused the Earth to swallow the Enemy, even then, in the Eyes of *Moses*, God was glorious in Holiness. And the Truth is, revenging Justice, or the Justice of God in taking Vengeance on impenitent Sinners, is a Part of, or belongs to God's Holiness, as much as his Love and Mercy (according to our Way of conceiving of him) are Parts of his Holiness. *Miriam* the Prophetess viewed the revenging Justice of God in the Destruction of Pharaoh and his Host, in the same Light that *Moses* did, and celebrated it as a glorious

rious Display of divine Vengeance upon the Enemies of God and his People. Verse 21. *And Miriam answered them, Sing ye unto the Lord, for he hath triumphed gloriously: the Horse and his Rider hath he thrown into the Sea.* The Sins of the People of Israel in Canaan before the Babylonian Captivity drew forth the Wrath of God against them, 'till there was no Remedy, as may be seen 2. Chron. xxxvi. 16. *But they mocked the Messengers of God, and despised his Words, and misused his Prophets, until the Wrath of the Lord arose against his People, till there was no Remedy.* This Wrath terminated in the Death of a great Part of the People, both great and small, the Destruction of their Temple, Church and State, so that their Land lay desolate and kept solitary Sabbaths, (Verse 21.) while the few remaining Inhabitants were seventy Years in Captivity. And after their Return, upon surveying the Effects of God's Wrath, or his revenging Justice in their Punishments; in *Nebe-miab's* Time, the pious *Levites* in the Name and Behalf of the People, justify and approve of all that God had done to them, as just and right and becoming on his Part. Neh. ix. 33. *Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.*

Holy Angels and the Inhabitants of Heaven view the revenging Justice of God in such a Light as excites their Praises to God. The Angels are said to have *Vials full of the Wrath of God* to pour out upon the Earth, Rev. xvi. 1, and upon the pouring out of one of these Vials, i. e. the third, we have the following Account, Rev. xvi. 5, 6, 7. *And I heard the Angel of the Waters say, Thou art righteous, O Lord which art, and wast, and shalt be, because thou hast judged thus: for they have shed the Blood of Saints and Prophets, and thou hast given them Blood to drink; for they are worthy. And I heard another out of the Altar say, Even so, Lord God almighty, true and righteous are thy Judgments.* The fierce Anger of the holy God, which was displayed in giving these Blood thirsty Sinners Blood to drink, or as the Prophet *Ezekiel* expresses it, Ezek. xvi. 38.---*And I will give thee Blood in Fury and Jealousy,* was so well-becoming, and gave such a glori-

ous Display of the Justice and Holiness of God in the Eyes of holy Angels, that they express their highest Approbation of the divine Proceeding, saying, *Righteous art thou O Lord, because thou hast thus judged; thou hast given them Blood to drink, for they are worthy. Even so Lord God almighty, true and righteous are thy Judgments.* Although we are under no Necessity to conclude that the Angels in Heaven are delighted in the Misery and Torment that the Objects of God's Displeasure and Wrath feel, considered as Misery and Torment; yet they are perfectly *pleased and satisfied* with the divine Conduct in pouring out the full *Vials* of his *Wrath* on his *Enemies*, and give the highest Testimonies of their *Approbation* of his so doing. The Souls of the Martyrs under the Altar, are represented as crying with a loud Voice, *How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?* Rev. vi 9. 10. Were it not a righteous and becoming Thing for the holy God to avenge the Blood of martyr'd Saints, there appears no Reason or Propriety why they should cry aloud to God for that Purpose, or move or refer such a Thing to him. The Scriptures teach, that the Plagues will be very great that God will bring upon the Kingdom of *Antichrist*, or mystical *Babylon*, as may be seen through the whole 18th Chapter of Revelation, and in particular in Verse ii. 8. *And he cried mightily with a strong Voice, saying, Babylon the great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird. Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire: For strong is the Lord God who judgeth her. Babylon here, is to be the Habitation of Devils, and utterly burnt with Fire; and the Hand from which this dreadful Destruction proceeds, is the strong Lord God who judgeth her: And at this dreadful Judgments and vengeance of God, Heaven, is exhorted to rejoice, Verse 20th. *Rejoice over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.* And in the following Chapter we have the Account of the Acclamations and Praises given to God by the Inhabitants of Heaven, for this wonder-*

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ful Event of divine Providence, and Display of divine Vengeance in the utter Ruin and irrecoverable Destruction of the great *Whore* that corrupted the Earth with her Fornication. Rev. xix. 1, 2, 3, 4. *And after these Things I heard a great Voice of much People in Heaven, saying, Alleluia; Salvation, and glory, and Honour, and Power unto the Lord our God: For true and righteous are his Judgments; for he hath judged the great Whore, which did corrupt the Earth with her Fornications, and hath avenged the Blood of his Servants at her Hand. And again they said Alleluia. And her Smoke arose up for ever and ever. And the four-and-twenty Elders, and the four Beasts, fell down and worshipped God that sat on the Throne, saying, Amen; Alleluia.* While the Smoke of Babylon ascendeth up for ever and ever, even then the Inhabitants of Heaven join their Amen to the Proceedings of divine revenging Justice, and present their Praises and Alleluias to God for his thus judging and taking Vengeance on his Enemies, and evenging the Blood of his Servants at their Hands. The Inhabitants of Heaven see and know that it belongs to God to take Vengeance, agreeable to what is asserted in the holy Scriptures in many Places, Psa. xciv. 1, 2: *O Lord God to whom Vengeance belongeth: O God to whom Vengeance belongeth, shew thyself. Lift up thyself thou Judge of the Earth; render a Reward to the Proud.* Luke, xvii. 7, 8, *And shall not God avenge his own Elect, which cry Day and Night unto him, though he bear long with them? I tell you that he will avenge them speedily.* I say, the Inhabitants of Heaven, knowing that it belongs to God to execute Vengeance on the Wicked, they acquiesce in, and are perfectly satisfied with the Displays of divine revenging Justice upon the Wicked and Ungodly, and exult, and give Praise to God on Account thereof. If the Displays of divine revenging Justice were not glorious in the Eyes of all the holy Inhabitants of Heaven, both Angels and Saints, then Heaven itself would not be Heaven to them, nor would the God of Heaven perfectly suit and please them; for he has been displaying his vindictive Justice all along from the Beginning, since the Fall of Angels, and will do so with Respect to the Vessels of Wrath to all Eternity.

ty. So that, if *vindictive Justice* is not an *amiable* and *glorious Perfection* in God; then holy Angels and Saints cannot be perfectly pleased with it, nor with that God who will display it in its unspeakable Terrors upon the Wicked to all Eternity. To say that holy Angels and Saints acquiesce in God's vindictive Justice because they are *obliged* to do so, and *cannot help* themselves, is unspeakably worse than to say Nothing. For this is to suppose that they put up with *Tyranny* because they cannot do better, and give Praise to God for his Vengeance on the Wicked, only out of Fear, and not from any Love to God, and Delight to his Ways and Proceedings; and so their Praises and Hallelujahs which they offer to him on this Account, are hypocritical and deceitful. Saints and holy Angels will doubtless see the Amiability or God's revenging Justice in sentencing the Wicked to eternal Destruction, in the Day of Judgment, and will approve of the divine Proceeding in the terrible Sentence, *Depart from me ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.* Mat. xxv. 41. In this Day of God's Vengeance and Wrath, there will be a glorious Display of his Righteousness and holy Beings will declare it, Psa. l. 6. *And the Heavens shall declare his Righteousness: for God is Judge himself.* Psa. li. 4. *That thou mightest be justified when thou speakest, and be clear when thou judgest.*

These Considerations may help us to see that it is a just Thing for God to take Vengeance on the Wicked, and that *vindictive Justice* is a very *bright* and *glorious Perfection* in God. The Evidence of this, has been briefly taken from the Scriptures, which shew that it is so in *God's Account*, and in the Eyes of *holy Men* on Earth; and in the Sight of the *holy Inhabitants of Heaven* both Saints and Angels. Therefore it is not unreasonable to believe and assert, that our *Lord Jesus Christ* made his Life a Sacrifice to satisfy the revenging Justice of God, and make a very glorious Display of the same in Sight of Heaven and Earth; and thereby open a Way in which God might be just, and the Justifier of him that believeth in *Jesus Christ.* Rom. iii. 26. I now proceed to observe,

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3. *That our Lord Jesus Christ in the Discharge of his priestly Office, made his Life a Sacrifice to the offended, revenging Justice of God, to atone for the Sins of Men.*

That the Justice of God was offended by the Sin of Man, has been attended to already, and the Evidence of it produced; and therefore it need not take up our Time here. It has also been observed, that vindictive Justice exists, and is a glorious Perfection in the supreme Being. The chief Thing then to be attended to here, is the *Sacrifice of Christ which he offered to God, to atone for the Sins of Men.* And the holy Scriptures hold out sufficient Light and Direction to guide our Understandings in conceiving, and our Faith in believing this Truth. Isa. liii. 5, 6, 10. *But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray; we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all. Yet it pleased the Lord to bruise him, he hath put him to Grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand.* The Prophet here observes concerning Christ, that the Lord laid on him the Iniquity of us all; in Respect of which he answers his Type, the Scape-Goat, on which was put all the Sins of the People of Israel, Lev. xvi. 21, 22. *And Aaron shall lay both his Hands upon the Head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat, and shall send him away by the Hand of a fit Man into the Wilderness. And the Goat shall bear upon him all their Iniquities, unto a Land not inhabited:—The High Priest confessed the Sins of the People, while he had both his Hands laid on the Head of the Goat, and ceremonially and typically transfer'd the Guilt of the whole Congregation to it, after which it was sent away by a fit Person into the Wilderness, bearing, and typically carrying away the Sins of the People. Agreeable to what was taught by Type concerning Christ, The Lord laid on him the Iniquity of us all, Christ was made the*

Substitute.

Substitute of his People, and their Guilt being translated to him, by the Sacrifice of himself he made an *Atonement to the offended Justice of God* for the same. The Prophet declares, that the Lord not only laid our Iniquities upon Christ, but also *bruised him, put him to Grief, and made his Soul an Offering for Sin*. Thus he answered his Type, the Goat that was slain, Lev. xvi. 9. *And Aaron shall bring the Goat on which the Lord's Lot fell, and offer him for a Sin-Offering*. Christ as the Antitype of the Scape-Goat had all the Sins of his People imputed, or transfer'd to him; and as the Antitype of the slain Goat which was offered a Sin-Offering, he died to atone for the Sins that were translated to him; that all those who believe in him might be acquitted from their Guilt, and freed from Condemnation, and accepted as righteous in the Sight of God, as the Apostle teaches, 2. Corin. v. 21. *For he hath made him to be sin for us, who knew no Sin; that we might be made the Righteousness of God in him*. We here see God's Justice display'd; and his Displeasure against Sin made known; *It pleased the Lord to bruise him, and to make his Soul an Offering for Sin*. It was God's Pleasure to proclaim his *vindictive Justice* in and by the Death and Sacrifice of Christ, as well as to display his Love and Mercy towards a sinful World of Mankind in providing a Way to pardon and receive Sinners to Favour. That Christ had the Sins of Men imputed to, or laid upon him, and that he died to make Atonement for them, is plainly taught in Scripture; and it is equally plain and clear, that he *offered himself to God*, who is the Being offended by the Sin of Man. Heb. ix. 14. *How much more shall the Blood of Christ, who through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the living God?* That Christ offered himself to God, is here asserted in express Words. As the Sin-Offerings and Burnt-Offerings under the Law were offered to God; so Christ offered himself to God a Sin-Offering to make an Atonement for the Sins of Men.

4. *Christ* by his once offering himself a Sacrifice to God, has fully satisfied the offended revenging Justice of God, and made a full Atonement for the Sins of all those

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those who truly believe on his Name, at all Times even to the End of the World. Christ's one Offering is sufficient to atone for the Sin of all that believe in him. Heb. x. 14. *For by one Offering he hath perfected for ever them that are Sanctified.* Heb. ix. 12. *Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us.* That the revenging Justice of God is satisfied with the Sacrifice of Christ for the Sins of Men, appears from his being exalted to the right Hand of God in Heaven, as the glorious Representative, Advocate, and Intercessor of his People. Heb. ix. 24. *For Christ is not entered into the holy Places made with Hands, which are the Figures of the true, but into Heaven itself, now appear in the Presence of God for us.* Heb. x. 12. *this Man after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God.* Rom. viii. 34. *It is Christ that died, yea, rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us.* 1. John 2. 1. *And if any Man sin we have an Advocate with the Father, Jesus Christ the righteous.* To these Testimonies may be added the Voice from Heaven that declared that God was well pleased with Christ on the Day of his Baptism, and at his Transfiguration. Mat. iii. 17. *And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.* Mat. xvii. 5. The Efficacy of the Death of Christ to satisfy the Justice of God for the Sins of Men, is pointed out in Psal. lxxxv. 10. *Mercy and Truth are met together: Righteousness and Peace have kissed each other.* The Mercy of God is excused towards Sinners of Mankind in perfect Consistency with the Truth of God in all the Threatenings and Penalties of his holy Law, they being executed upon Christ, and verified in his Sufferings and Death as the Sinner's Substitute; and therefore *Mercy and Truth are met together; and Righteousness, or Justice and Peace have kissed each other.* Revenging Justice is now satisfied, and Sinners of Mankind Being justified by Faith, have Peace with God through our Lord Jesus Christ. Rom. v. 1.

Thus it appears from the Scriptures, that the Lord
Jesus

Jesus Christ offered himself a Sacrifice to God, to satisfy his *incensed revenging Justice* for the Sin of Man.

It may give Satisfaction to some Readers to have the Sentiments of *Divines* respecting the Subject before us; and therefore a few Passages from the Writings of some of the most approved for *Learning* and *Piety*, are here inserted. Doctor *Watts* in his Hymns, speaks much of the Death of Christ to make Satisfaction to the revenging Justice of God, as may be seen in the following *Quotations*.

" Great Prophet let me bless thy Name ;

" By thee the joyful Tydings came,

" Of *Wrath appeas'd*, of Sins forgiven,

" Of Hell subdu'd and Peace with Heaven."

Book I. Hymn 149, Verse 4.

" And Justice pour'd upon his Head,

" Its heavy *Vengeance* in our Stead,"

Book III. Hy. 1 Verse 4.

" When *Justice* by our Sins *provok'd*,

" Drew forth its dreadful Sword,

" He gave his Soul up to the Stroke,

" Without a murmuring Word."

Book III. Hy. 4, Verse 2.

" Here thy *revenging Justice* stands,

" And pleads its dreadful Cause ;

" Here saving Mercy spreads her Hands,

" Like Jesus on the Cross."

Book III. Hy. 25, Verse 2.

" Thy Body slain, sweet Jesus thine,

" And bath'd in its own Blood,

" While all expos'd to *Wrath divine*.

" The glorious Sufferer stood.

Book II. Hy. 9, Verse 2.

" Thus saith the Ruler of the Skies,

" Awake my dreadful Sword ;

" Awake my *Wrath* and smite the Man,

" My Fellow saith the Lord.

" *Vengeance* receiv'd the dread Command,

" And armed down she flies ;

" Jesus submits t' his Father's Hand,

" And bows his Head, and dies,

" But

" But, Oh ! the Wisdom and the Grace
 " That join'd the *Vengeance* now;
 " He dies to save our guilty Race,
 " And yet he rises too."

Book II. Hy. 83. ver. 1, 2, 3.

" The Law its best Obedience owes
 " To our incarnate God !
 " And thy revenging *Justice* shows
 " It's Honours in his Blood.

Book II. Hy. 125. ver. 4.

" He came t' atone *Almighty Wrath*
 " Jesus the God was born to die.

Book II. Hy. 43. ver. 3.

Thus far the Doctor shews his Ideas respecting the Subject.

Mr. *Flavel*, that learned and holy Man, in his Exposition on the Assembly's shorter Catechism, on the 25th Question and Answer, has these Words by Way of Question and Answer,

" Quest. *What is the End of Christ's Oblation ?*

" Ans. The End of it as to God, it was to satisfy his incensed Justice. Rom. iii. 25. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God. And as to Men, to put away their Sins. Heb. ix. 26. For then must he often have suffered since the Foundation of the World, but now once in the End of the World, hath he appeared to put away Sin by the Sacrifice of himself.*"

Vice-President Willard in his expository Lectures on the Assembly's shorter Catechism, Sermon 102. Page 380. where he is discoursing on Christ's Humiliation, has these Words " We proceed to consider of the Nature of Christ's Death ; an Account whereof we may take up in the opening of the following Description ; *Christ's Death was'the last Part of his Humiliation, in which he voluntarily suffered the Penalty of our Sins, and therein made Satisfaction to revenging Justice on our Behalf.*" And in Sermon 75, Page 267, in treating on Reprobation, he hath these Words, "*The last End of Reprobation is the Manifestation of the Glory of divine revenging Justice. We have observed*"
 " that

" that there are two *Attributes* or moral Perfections in
 " God, which he will have the everlasting Monuments
 " of, viz. *Grace* and *vindictive Justice*."

I now proceed to take Notice of another Part of Mr. A's Assertions which are set down at the Beginning of this Section. When he has denied that Christ died " to satisfy any incensed Justice in the Deity," he then adds, " but to die wholly IN and FOR the fallen Race, to remove Wrath and Hell and ten Thousand Disorders from them." Observe in the first Place, that Christ died wholly IN the fallen Race. That Christ died for the Sins of Men, and suffered and died among the fallen Race of Men, and by the Hands of sinful Men, are Truths that the Scriptures hold forth in the plainest Manner; and there is not the least Room to doubt of either of them. But that *Christ died wholly IN* the fallen Race, is a Doctrine of Mr. A's own framing, and has not the least Shadow of any Foundation in *Scripture* or *Reason*, but is in direct Opposition to them both. How could Christ as to his human Nature die wholly in the fallen Race, or how could his Body of Flesh and Blood be in them at all, in any Way that we can conceive of by our Reason, or that the Scriptures any where teaches us; it was Christ's human Nature only, that was capable of dying, and that did actually suffer the Pains of Death and died, and was laid in the Grave, from whence it was raised the third Day by his own divine Power. But did this Body of the blessed Jesus die wholly in the fallen Race, or is any one of them? Who will believe it, that has not wholly sacrificed his Reason? There is the *mystical Body of Christ* spoken of in Scripture Col. i. 24. *Who now rejoice in my sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his Body's sake, which is the Church.* But this cannot be the Body of Christ that died wholly in and for the fallen Race. If it is this that is meant, the Sense must run thus, *The mystical Body of Christ, consisting of the fallen Race, died wholly in the fallen Race, to remove Wrath and Hell, &c. from them*; which carries in it great Absurdity and Nonsense. But if our Author means the divine Nature of our Lord Jesus Christ, it is readily acknowledged

ledged and warranted by Scripture, that Christ is formed in, and by his Spirit and Grace dwells in all true Believers, Col. i. 27 *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you, the Hope of Glory.* Gal. ii. 20,---yet not I, but Christ liveth in me; Gal. iv. 19. *My little Children, of whom I travail in Birth again, until Christ be formed in you.* But does these Texts, or any others in the Bible, teach that Christ died in his Members? Has any the Blasphemy to say that the divine Nature, or Godhead of Christ died wholly IN the fallen Race, or died wholly in his Members? Or will any assert that so much as even the divine Principle, or Grace of Christ communicated to Believers, dies or is extinguished in them? If they do, they will but shew their Opinion to be in direct Opposition to plain Scripture, 1. John, iii. 9, *Whoever is born of God, doth not commit Sin; for his Seed remaineth in him: and he cannot sin, because he is born of God.* Now in what Sense can it be said that Christ died wholly in and for the fallen Race? Not with Respect to his human Body and Soul; nor with Respect to his mystical Body, the Church; nor with respect to his divine Nature or Godhead, for that is downright Blasphemy to assert; nor yet with Respect to his Grace in Believers, for that remains in them, and never dies, *but is a Well of Water in them springing up into everlasting Life,* John iv. 14.

I have thought deliberately on these Assertions for some Time; and have thought that the Author only wrote at Random, not minding or caring what he affirmed, so that he did but amuse his Readers with sublime Nonsense, that neither they nor himself could form any rational or Scriptural Conclusions about; as is done in many Places in his Book: But upon attending to other Passages of his Writings, and looking to the Drift of them, I conclude he has here expressed the true Idea of his Mind, or his fixed Principle which appears to be this, *The Christ which died wholly IN the fallen Race, is something that is actually in each Individual, and has been in each one of the fallen Race ever since the Fall of our first Parents.* But to tell precisely what this is, I shall not attempt;

attempt; only we may assert this with Safety, That it is not the blessed *Redeemer* and *Saviour* of Men, which the holy Bible gives an excellent and consistent Description of. For the Lord Jesus Christ never did die wholly in the fallen Race, nor in any one of the fallen Race; but died once upon the Cross, openly and visibly without the Gates of the *City of Jerusalem*, in the Presence of many Witnesses, Mat. xxvii. 33.--51. But we may hereafter have more Evidence of this Author's Sentiments concerning *Christ's dying wholly in the fallen Race*, from his own Writings.

Mr. A. asserts, that *Christ* "died wholly in and FOR the fallen Race, to remove Wrath, and Hell, and ten Thousand Disorders from them." If Christ died wholly FOR the fallen Race, as is asserted by this Author, then (as hinted before) he had Nothing at all to do with God the Father in the important Affair of his Sacrifice and Death; which is in direct Opposition to the Letter and Meaning of the holy Scripture, which teaches that Christ *offered himself without Spot to God*, (Heb. ix. 14.) and contrary to the chief Design of his Death, which was to make Satisfaction to the *offended Justice of God*, and answer the Penalty of the *broken Law*, and open the Way for the exercise of Mercy in a Way of strict Justice, and to the Honour of the divine Law: And it overthrows the *Mediation* of Christ entirely, with Respect to his *Death*, which was the most difficult Part of all his Work as Mediator between God and Man. To assert that Christ died *wholly for* the fallen Race (let that Race be *what* it will) overthrows every Idea of a Mediator in that Work. For a *Mediator* is one who has to do with *two Parties*; insomuch that he ceases to act as Mediator when he acts *wholly* for one Party. Indeed a Mediator is not a Mediator of one, Gal. iii. 20. *Now a Mediator is not a Mediator of one; but God is one.* Christ as Mediator between God and Man, offered himself an *Offering and a Sacrifice to God for a sweet smelling Savour*; Eph. v. 2. It is so far from being true, that Christ died *wholly for the fallen Race*, that it is certain that the greatest Design and End of his Death was to satisfy the *offended Justice of God*, and display the Righteousness of God before

SECTION V.

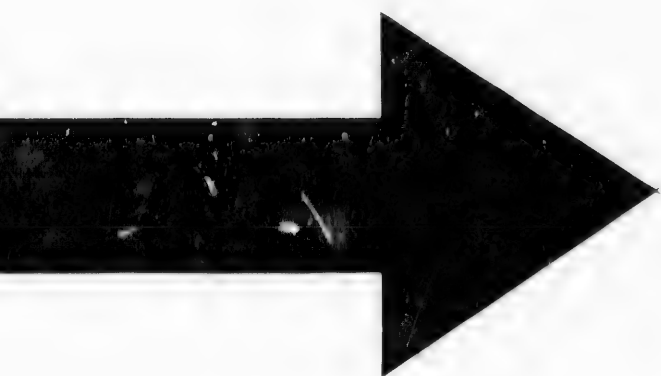
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before Angels and Men, as the Apostle teaches, Rom. iii. 25. *Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past through the Forbearance of God.*

This Author speaking of the Death of Christ, declares, negatively, that it was "Not as is held forth by many, "to appease any vindictive Wrath, or satisfy any incensed Justice in the Deity;" and then, affirmatively, "but to die wholly in and for the fallen Race." So that if a Person's *Meaning* is to be fixed and determined, by Words and Sentences, we may conclude that this Author has denied the *Mediation* of Christ in the affair of his *Death*, and his *Satisfaction* to the incensed, revenging Justice of God for the Sins of Men.

Mr. A. says that Christ died to remove "Wrath, and Hell, and ten Thousand Disorders from them," i. e. the fallen Race. But what Wrath could that be, which Christ died to remove? He says it was not any "vindictive Wrath in the Deity." It is recorded, John iii. 36.---*And he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.* Mr. A. denies that Christ died to appease any Wrath of God. Was it the *Wrath of Devils, or wicked Men, or both*, that he would have us understand that Christ died to remove? If he means this, we ask, Was their Wrath so just that Christ would give his Life a Sacrifice to remove it from us or from Men? And what Hell was that which we are to understand that is removed from the fallen Race by the Death of Christ? The eternal Torments of Hell are the Effects of God's revenging Justice, and the pouring out of his Wrath on the Vessels of Wrath. All the *Rage and Fury* of Devils and wicked Men in Hell, vented against each other, are but the Effects of the fierce Wrath of God, and Instruments of divine revenging Justice. The Way that Christ removed Wrath and Hell from Men, was by satisfying the revenging Justice of God by the Sacrifice of himself; And on this Account he is said to deliver his People from *Wrath*, 1. Thes. i. 10.---*even Jesus which delivered us from the Wrath to come.* The Displeasure and Wrath of God against the





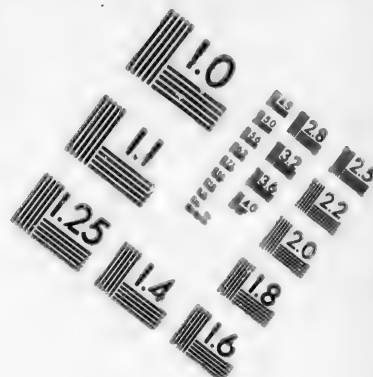
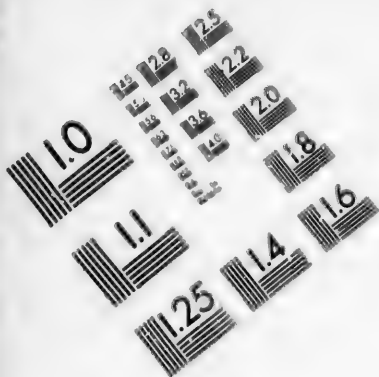
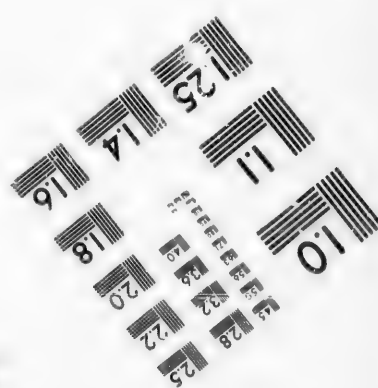
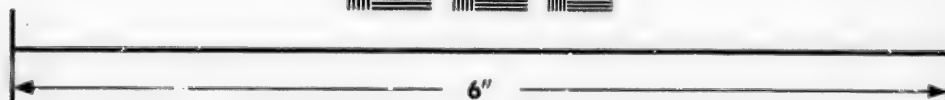
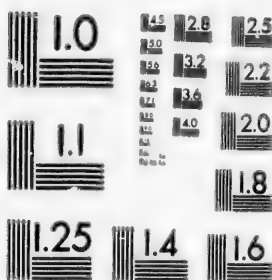


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Sin of Man, was so just and becoming the holy Majesty of Heaven, that Christ thought it a fit and becoming Thing to offer himself a Sacrifice without Spot to God, to satisfy his vindictive justice for the Sin of Man, in order to remove his Displeasure and Wrath from all those that do believe in him; or, to deliver them from the Wrath to come: And when this is confidently denied, no wonder if there is the grossest Absurdities invented to salve the Matter. It is the Wrath of God that Men had need to be afraid of, and fly to Christ to be delivered from it; which when they are, there is no Wrath nor Condemnation besides, that they need to be afraid of. Rom. viii. 1.

Again, Mr. A. speaking of Christ, has these Words, "Awake, awake, O ye careless and secure Mortals, for the Sinner's Friend is groaning beneath your Guilt." Observe here, "the Sinner's Friend." The Evangelist saith, *the Wrath of God abideth on him that believeth not on the Son*, John iii. 36. but in direct Opposition to this, Mr. A. will tell the Sinner that God is his Friend; and not only in this Place, but in other Places in his Writings he asserts the same Thing. How ready are poor Sinners to believe this, and rejoice on the Account of it, and grow bold and confident in the belief of a *Falshood*, while the Wrath of God abides upon them; as it actually does upon all Christless Sinners; of which our Author is supposed to be speaking, when he calls to them, "Awake, awake, O ye careless and secure Mortals;" and to raise their Passions to a pitch suitable to his Purpose, he tells them, that their "Friend is groaning beneath their Guilt." What is meant by this *groaning* may be understood by another Passage, which is inserted at the Beginning of this Section, "The eternal King of Kings, has become an Infant of a Span long, and suffers not only on Mount Calvary, but has been suffering among the Sons of Men since the Foundation of the World." That the *mystical Body of Christ*, or the Members of Christ have been in a suffering Condition in a more or less Degree ever since the first Believers in Christ, to this Time, is a Truth which need not be disputed. But it is manifest that this Author cannot

be understood to be speaking of the mystical Body, or militant Church of Christ in this World. For the Party of whom he is speaking he calls the *eternal King of Kings*, an *Infant of a Span long*, and he that *suffered on Mount Calvary*; which *Descriptions* agree to the *glorious Person of Christ*; who indeed, suffered on Calvary, and through all his Life, from his Birth to his Death upon the Cross. But how does it appear that *he has been suffering among the Sons of Men since the Foundation of the World*? That it was in the eternal Decree of God, that Christ should suffer and die to redeem Sinners of Mankind, is readily granted; but the Decree did not take Effect in his sufferings until his *Incarnation*, as his *divine Nature* could not suffer. Also, it is granted, that Christ was represented by the bloody Sacrifices as dying for the Sin of Man, soon after the Fall, or from very early Times, and in a very striking Manner by the Types and Sacrifices of the *ceremonial Law*, and by *Prophecies*; but as his *divine Nature* is not capable of suffering, he did not, nor could not suffer till his *Incarnation*, four Thousand Years after the Foundation of the World. That Text, Rev. xiii. 8. *Whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World*; will no more prove that "Christ has been suffering among the Sons of Men since the Foundation of the World," than it will prove that Christ was *slain* and *actually died* as soon as the World was created, or the Foundation of the World was laid. The Text may be explained, consistent with other plain Scriptures, to mean, that in the *Decree of God*, from the Foundation of the World, or from all Eternity, it was determined, that Christ, by his own Consent, should be *slain* and *die* to *redeem Sinners to God by his Blood*, Acts ii. 23. *Him being delivered by the determinate Council and Foreknowledge of God, ye have taken, and by wicked Hands have crucified and slain*, Acts iv. 27, 28. Rev. v. 9. Also the Text may be interpreted of Christ *slain typically*, by the *Sacrifices* under the ceremonial Law, and before the Law was given. But how does this prove that the glorious Person that died on the *Cross* on *Calvary*, has been suffering among the Sons of Men since the Foundation of the World, or that he is now groaning beneath

the Sinner's Guilt? The Scriptures teach the contrary to this, Heb. ix. 25. 26. *Nor yet that he should offer himself often, as the High-Priest entereth into the holy Place, every Year with the Blood of others: For then must he often have suffered since the Foundation of the World; but now once in the End of the World, hath he appeared to put away Sin by the Sacrifice of himself.* Rom. vi. 9. *Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over him.* To assert that Christ is groaning beneath the Sinner's Guilt, is in Effect to deny the Sufficiency of his Sacrifice to atone for the Sins of Men; and an implicit Declaration that the Sufferings and Death which he accomplished in the Time of his Humiliation here on Earth, were not sufficient to obtain his Acquittance and Discharge, from the Iniquities which the Lord laid upon him, or the Sins of Men which were imputed to him, (Isa. liii. 6.) and therefore he is still lying under, and groaning beneath the Sinner's Guilt. This is right in the Face of Scripture, Heb. x. 14 *For by one Offering he hath perfected forever them that are Sanctified; and overthroweth the Foundation of Faith and Hope, and tears up the Christian Doctrine by the Roots.* If Christ "is groaning beneath the Sinner's Guilt," then he has not got his Discharge from under it: And if the Surety has not obtained a Discharge for himself from the Iniquity which the Lord laid on him; in vain do any look and hope to obtain Redemption through his Blood, (Eph. i. 7.) even the Forgiveness of their Sins: All hope from this Quarter is cut off, and the Doctrine of the Bible overthrown entirely.

We have seen how this Author has asserted, that Christ died wholly in the fallen Race, and that he "has been suffering among the Sons of Men since the Foundation of the World; and is groaning beneath the Sinner's Guilt." Now can all these agree, or be applied to the Lord Jesus Christ? Is he in, and has he been suffering among the fallen Race since the Foundation of the World? and is he now groaning beneath the Sinner's Guilt? Does not these Things laid together, make it appear, that the Christ this Author has in the View and Idea of his Mind, is Something that was in each and all the fallen Race, from
the

the *Fall of Man* to this Time, and is now in *each* one, groaning beneath their Guilt? Let every one that reads, judge for himself, whether the *Premises* laid down do not lead to this *Conclusion*.

SECTION VI.

Mr. A's *spiritual and immortal Body, and his Notions of Conversion* examined.

MR. A. speaking about Conversion, has those Expressions, Page 134, 135. "For what is Conversion, but Christ's changing and taking Possession of the inmost Soul? which is, at the Time of the Change, completely sanctified. And now to shew the Reason why the Man thus converted is not wholly sanctified, or without Sin, I will proceed; Man in his fallen State, as has already been observed, consists of Body, Soul, and Spirit; viz. an animal, or elemental Body, a spiritual and immortal Body, and an immortal Mind: And at the Hour of Conversion the Son of God takes Possession of the inmost Soul, or immortal Mind, but leaveth the fallen immortal Body in its fallen State still."

For the understanding what is here exhibited, I shall make the following Observations.

First. The Author says, with Respect to Conversion, "Christ takes Possession of the inmost Soul, which is at the Time of the Change, completely sanctified." If it had been asserted, that Sanctification extended to the whole Man, Spirit, Soul, and Body without its being complete in any Part of the Man, it might be received for Truth with sober People, as so far the Scriptures plainly teach. But that this is not what is here meant by complete Sanctification, is put beyond all dispute by the Author's own Words, when he asserts that "The Son of God takes Possession of the inmost Soul, or immortal Mind, but leaveth the fallen immortal Body in its fallen State still." Here is one Part of the Man (and an

immortal Part too according to our Author) left in its fallen State still. So that it is not Sanctification as extending to the *whole* Man that is here meant; but Something else, viz. The complete Sanctification of the inmost Soul, or immortal Mind. Now our Author is not the first that has gone into this Strain; but is only following where others have led the Way. But we may be assured from the holy Scriptures, and constant experience, that *the inmost Soul of no Saint in this Life, until Death, is, or ever was compleatly Sanctified*, since the Fall of our first Parents. Godly Hezekiah had *Pride* in his Heart, which is the inmost Soul, and the most secret and hidden Part of Man, which God only fully knows, 1. Kings, 8. xxxix. Jer. 17. ix. x. and he humbled himself for this hateful and heinous Sin, 2. Chro. 32. xxv. xxvi. *But Hezekiah rendered not according to the Benefit done unto him; for his Heart was lifted up; therefore there was Wrath upon him; and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the Pride of his Heart.* Holy David's inmost Soul was not completely Sanctified, when it deliberately contrived the Death of his faithful Servant Uriah, as a Mean to conceal his Adultery with his Wife. He was so far from thinking that his Heart, inmost Soul, or Spirit, was not concerned in his horrid Wickedness, that he Eyes this as the Fountain from whence his actual Sin proceeded, and is in sad Earnest with Heaven for the purging and purifying this, Psal. 51. ix. x. *Hide thy Face from my Sins; and blot out all mine Iniquities. Create in me a clean Heart, O God; and renew a right Spirit within me.* The Heart and Spirit is what he has his Eye upon, and prays to have renewed and cleansed; and if the *inmost Soul* is not here intended, it will be hard to determine what Words will convey an Idea of it. Solomon says, Eccl. 7. xx, *There is not a just Man upon Earth that doeth Good and sinneth not.* Blessed Paul declares his Wretchedness on the Account of Indwelling Sin, Rom. 7. xxiv. *O wretched Man that I am, who shall deliver me from the Body of this Death!* His inmost Soul was the Subject of as great a Measure of Sanctification, perhaps, as any Saint we have an Account of in Scripture; yet he declares

declares of himself ver. 21. *I find then a Law, that when I would do Good, Evil is present with me.* There is so much Corruption in the Heart of the best, and all the Saints here in this World, in every Place, and at all Times, that there is the greatest Propriety and Need of their applying, and reducing to Practice the Words of the Apostle, Eph. iv. 22, 23, 24. *That ye put off concerning the former Conversation, the old Man which is Corrupt according to the deceitful Lusts. And be renewed in the Spirit of your Mind; And that ye put on the new Man which after God is created in Righteousness and true Holiness.* The Apostle enjoins upon Saints that they put off the old Man, which is corrupt, and be renewed in the Spirit of their Mind; teaching that Corruption, which he calls the *Old Man*, had a Being in the *Spirit* of their *Mind*, or inmost Soul, which it was their Duty and constant Work while here in this World, to put off, by mortifying of it through the Help and Grace of the holy Spirit, and put on the new Man which consists in *Righteousness* and true *Holiness*, which has its chief Seat in the *Heart*, and influences the whole Man in his Carriage and Behaviour. They who have taken upon Opinion that their inmost Soul is compleatly Sanctified, have either lost Sight of, or else never knew where the chief Seat of Corruption and moral Defilement is: And while they are confident of the compleat Sanctification of their immortal Mind; they give undeniable and irrefragable Evidence to the *contrary*, in asserting a Thing in direct Opposition to the plain Instructions of the holy Scriptures, whose Authority must be the final Judge and Determiner of Matters of this Kind.

Universal Experience and Fact shews, that truly gracious Persons are not completely sanctified in their Souls, or immortal Mind. What amazing *Pride, Darkness and Blindness of Mind, Obstinacy, Impatience, Distrust, and Want of Love to God and Men, have Saints in Scripture*, and of latter Times, discovered and mourned for, and been pained in their Souls on Account thereof. What Saints is there, of ripe and solid Judgment and Experience in divine Things, on whose Veracity we may rely, that will tell you upon Enquiry, That he finds Nothing

in the Temper of his Mind and Heart that is any Way contrary to the holy Will of God revealed in the Scriptures; but he has as high a Degree of Love to God and Man as the Law of God requires, at all Times, and under all Circumstances? But I proceed to observe, *Secondly*, That all who are indeed *sanctified*, are *renewed* in the whole Man, Spirit, Soul, and Body. Agreeable to this is the Apostles pathetic Prayer, 1. Thess. v. 23. *And the very God of Peace sanctify you wholly: and I pray God your whole Spirit, and Soul and Body be preserved Blameless unto the coming of our Lord Jesus Christ.* And that he did not pray for that for which he had no Grounds that it should be accomplished, he adds in ver. 24. *Faithful is he that calleth you, who also will do it.* Sanctification consists of two Parts, viz. *Mortification* and *Vivification*, and they are both pointed out in Rom. vi. 4, 5, 6. *Therefore we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. For if we have been planted together in the Likeness of his Death; we shall be also in the Likeness of his Resurrection. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.* Here the Apostle teaches that the *Old Man* is crucified in all true Believers in Christ. By the *old Man* he means the *Body of Sin*, as he calls it here; meaning the *natural Depravity*, or corrupt Disposition and Inclination that is common to fallen apostate Man. This is crucified, viz. has received a deadly Wound, and is dying a lingering Death in all sanctified Persons, though it be not wholly dead, but has some Life and Being in every Part. The *old Man* is crucified that the *Body of Sin* might be destroyed, which is the Part of Sanctification called *Mortification*; and in the other Part of the Work called *Vivification*, we are quickened, and enabled to walk in *Newness of Life*; and to put on the *New Man*, which after God is created, in *Righteousness and true Holiness*, Eph. iv. 24. And the Efficient and Author that works both these, is God the Spirit, 2. Thess. ii. 13. *Because God hath from the Beginning chosen you to Salvation, through sanctification of the Spirit and belief of*

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the Truth It is the holy Spirit that gives Sin its deadly Wound in Regeneration and after Sanctification, Rom. viii. 13. *But if ye through the Spirit do mortify the Deeds of the Body ye shall live:* and is also the Author of spiritual Life, or true Holiness, Ver. 10. *And if Christ be in you, the Body is dead because of Sin; but the Spirit is Life because of Righteousness.*

This work of Sanctification extends to the whole Man; To the Spirit of the Mind as it is called, Eph. iv. 23. *And be renewed in the Spirit of your Mind.* To the Understanding, Eph. i. 18. *The Eyes of your Understanding being enlightened; that ye may know what is the Hope of which is Calling, and what the Riches of the Glory of his Inheritance in the Saints;* To the Will, Psa. cx. 3. *Thy People shall be willing in the Day of thy Power:---To the Conscience, Heb. x. 22.---Having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.* To the Memory, Psa. lxxiii. 6. *When I remember thee upon my Bed, and meditate on thee in the Night-watches.* Psa. cxix. 52. *I remembered thy Judgments of Old, O Lord; and have comforted myself.* To the Affections, which are made spiritual, and turned towards God, his Law, divine and heavenly Things above, Col. iii. 2. *Set your Affections on Things above, not on Things on the Earth.* Sanctification is also extended to the Bodies of Saints with all their Members. The Body is the sanctified Temple of the Holy Ghost, 1 Cor. vi. 19. *What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.* And the Bodies of Saints are said to be Members of Christ, and is given as a Reason against making them Members of an Harlot by Fornication and Uncleaness, ver. 15. *Know ye not, that your Bodies are the Members of Christ? shall I then take the Members of Christ and make them the Members of an Harlot? God forbid.* The Members of the Bodies of Saints are Partakers of Sanctification so far as to become holy Utensils and Instruments of Righteousness, devoted to the service of God and Observance of his Law, as is plainly taught, Rom. vi. 12, 13. *Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof. Neither yield ye your Members*

Members as Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God. It is the highest Perfection and End of the Saints, to glorify God *actively* in the whole Man, Soul and Body, and Sanctification fits Men for this End. Hence we have that Injunction which extends to all the Powers of the Soul and Members of the Body, 1. Cor. vi. 20. *For ye are bought with a Price: therefore glorify God in your Body, and in your Spirit which are God's.*

These Considerations may help us to see whether there is any Truth or Propriety in our Author's Assertions, when he says, "At the Hour of Conversion the Son of God takes Possession of the inmost Soul, or immortal Mind, but leaveth the fallen immortal Body in its fallen State still." Here is *one Part of the Man left in its fallen State still.* One Part is possessed by the Son of God, and another Part (and an immortal Part too, according to him) is left in its fallen State still; and so is under the Dominion of Sin and Satan, and led captive by the Devil, as all Persons, both Men and Women are, in their fallen State, Acts xxvi. 18. 2. Tim. ii. 26. And at the same Time it is taught, that the Part that Christ takes Possession of, i. e. "the inmost Soul," is completely Sanctified. So that according to this Author, *Christ and Holiness has complete Possession of one Part of the Man; and the Devil and Sin has the whole Possession of another Part; even the "spiritual immortal Body."* This Doctrine will very well suit *high Pretenders to perfect Sanctification, and great Spirituality; while their Bodies are devoted to unholy Practices, like the most impure Beasts of Sodom.*

Thirdly. We may now take a brief View of the "Spiritual immortal Body;" which our Author tell us, is left in its fallen State still, at the Hour of Conversion. Now observe how he speaks of this Body; when he had asserted that the inmost Soul is completely sanctified, he goes on to assign a Reason why the Man is not wholly sanctified or without Sin, and says, "Man consists of Body, Soul, and Spirit; viz. an animal, or elemental Body; a spiritual and immortal Body, and an immor-

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“tal Mind.” The *animal Body*, and *immortal Mind* here mentioned, I make no Objection against; as I understand by the former the natural Body of Man which is formed of the Dust; and by the latter, the reasonable Soul with which he is endowed. Nor do I object against the *Division* of the Man into, *Spirit, Soul* and *Body*; which is so done by the Apostle, 1. Thess. v. 23. *And I pray God your whole Spirit, and Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ.* The Meaning of which take in the Words of another; †

“The subject is the whole Man branched into three Parts, *Spirit, Soul, and Body*, figured, at least resembled by the three Parts of the Temple. Consider Man naturally, and then by *Spirit* we mean his superior Faculties, as the Mind, Conscience, and rational Will. By *Soul*, his sensitive Appetite, with the Affections and Passions. By *Body*, the outward Man, the Tabernacle and Instrument of the Soul.” Here is a Description of the Parts of the Man given by the Apostle, but where is any one Hint of a *spiritual immortal Body*? We have not the least Grounds to think that it ever came into the Mind of the Apostle Paul, or any other of the inspired Penmen of the Scriptures, to assert that fallen Men have a *spiritual immortal Body*, seeing they all teach the Mortality of Man’s Body, and Experience teaches the same in the plainest Manner. The Bodies of Men shall be *immortal*, and Saints shall be *spiritual* after the Resurrection, 1. Cor. xv. 44, 53. *It is sown a natural Body it is raised a spiritual Body. For this corruptible must put on Incorruption, and this Mortal must put on Immortality* Here the Apostle asserts that Saints shall have *spiritual immortal Bodies* at the Resurrection; and the Wicked will have *immortal Bodies* also when they are raised, else they would be incapable of eternal sufferings in their Bodies, as the Scriptures teach: John v. 28, 29. But our Author is not speaking any Thing about what Men’s Bodies shall beat the Resurrection, but what they are at Conversion, and what every Man has in common *before, at, and after* Conversion: and that the Reader may be satisfied that I have not been attempting to *wrest* his Meaning, or tie him up to any *Niceties*, for the sake of

† Poole’s Annotations on the Text,

fixing

fixing a false Charge upon him, I shall set down his own Words to fix his Meaning by. Page, 269. Now the "Bodies arise, but not the elemental Bodies, for they are "to be burnt up and dissolved: But that *Spiritual Body* - "that Man was made with at first, and which fell from "God at his Rebellion, and which *every Man has, tho'* "fallen, is now to be raised and restored to its primitive "Rectitude and Purity." Here may be seen, that the *Spiritual immortal Body* which is asserted, is not the *Elemental Body*; yet is the Body that Man was made with at first, and which fell from God at his Rebellion, and which *every Man has, tho'* fallen. Now what can this Body be? or where does it exist? It is of great Importance in our Author's Scheme of Religion, as he brings it in to support his *complete Sanctification of the inmost Soul, or immortal Mind*; and also to support his flat and palpable Denial of the Resurrection of the *elemental Bodies of Men* at the last Day, upon the Truth of which Doctrine, the whole christian Religion depends. 1. Cor. xv. 16, 17, 18. I say, what Body is it, that is brought in to overthrow these two great Doctrines of our holy Religion, i. e. *Sanctification* and the *Resurrection of the elemental Body*? We may answer with Deliberation, and Safety, *it is not in the Bible*. The Bible, as well as universal Experience, teaches that Man's Body is *mortal* and must die and turn to Dust from whence it was taken.

In one Place where Mr. A. is speaking of this *Spiritual immortal Body*, i. e. in Pag. 135. he quotes Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death!* This, and other Scriptures of like Signification, is what, perhaps our Author has founded his Ideas of a spiritual immortal Body upon, which he makes such great Account of. Now it is very plain and obvious to every Person that has the Knowledge of the first Principles of the Religion of the Bible, that the Apostle here uses the *Metaphor* of a *Body*, to signify the remaining Depravity, or Corruption that was in all the Powers and Faculties of his Soul; and was as afflictive and burdensome to his renewed and holy Dispositions of Soul, as it would be for a Man to be chained to a loathsome dead Carcase, which he must carry about with

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with him wherever he went; and never be quite delivered from, till Death lose the Cords by which it is bound on to him. What is here by a Metaphor, called a *Body of Death*, is elsewhere called the *old Man*, and *Body of Sin*, Rom. vi. 6. *Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin.* This Corruption is called the old Man which is corrupt and set in Opposition to the new Man, Eph. iv. 22, 24, *That ye put off the old Man which is corrupt, according to the deceitful Lusts: And that ye put on the new Man which after God is created in Righteousness, and true Holiness.* Now if our Author is disposed to ground his Opinion of this (spiritual and immortal Body on these Scriptures because they speak of a *Body*; yet how can they answer his Purpose, seeing they do not hold forth that even this metaphorical Body mentioned in them, is immortal, but the contrary? St. Paul saith, *Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed*, Rom. vi. 6. This Body is crucified, that it might be destroyed and put off, and not live and be immortal. So it is evident, that this *spiritual immortal Body*, which our Author saith every Man hath, now in his fallen State, has no Foundation at all in Scripture, nor in Reason, nor any where in the Universe; except it be in the Conceits of those who have left the *sure Direction and Guidance of divine Revelation*, to follow their own vain, misguided *Imaginations and Conceits.*

SECTION VII.

Mr. A's Assertion that an unconverted Man cannot preach the Gospel; and his Notion of the Gospel, considered and refuted.

IN Page 139, are these Words, "Therefore it is as evident, that an unconverted Man cannot preach the Gospel, as Darkness cannot give Light, or Ice make a Man warm." And in Page 206. "For it has already

“ already been proved, that the Gospel, and every
 “ Thing referring thereto, is Nothing short of the Spi-
 “ rit of the living God.”

It has been the Opinion of some, before this Time, that unconverted Men, or Ministers, are not the INSTRUMENTS of the CONVERSION of Men's Souls; or the Instruments of the Conversion of Sinners to God. How this may be, I shall not undertake here to determine. Only let it be observed, that the most Godly Men and Ministers that are, or have been in the World, are but Instruments, and Nothing else but Instruments in the Hand of God, in the great and excellent Work of *converting Sinners*; as appears from 1. Cor. iii. 5, 6, 7, *Who then is Paul, and who is Appollos, but Ministers by whom ye believed, even as the Lord gave to every Man? I have planted, Appollos watered; but God gave the Increase. So then, neither is he that planteth any Thing, neither he that watereth; but God that giveth the Increase.* God then is the only *Efficient* of the blessed Change made by Regeneration and Conversion; and it may be said of the most holy Ministers on Earth, that they are not the *Authors*, or *Efficients*, but only *Instruments* that God is pleased to make Use of for the Conversion of Sinners. And to say that *unconverted Men* are not used at any Time, as Instruments in the Hand of God for the Conversion of others, seems to me, to be more than the holy Scriptures will warrant, or any one certainly knows. I think there is a great Propriety that those who undertake to preach the Gospel, which is the *Ministry of Reconciliation*, should be Persons who are themselves *reconciled to God*: Otherwise they appear not to me to be Persons of a Spirit and Temper of Mind, suitable to the Work, nor to have a Covenant Right to the *Help* and *Assistance of Christ*, which is needful in the arduous Work of the Gospel Ministry. 2. Cor. v. 10. *And all Things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the Ministry of Reconciliation.* Such Persons as these, may hope for divine Assistance in their Work; and such ought People to seek after, *to set over them in the Lord*; yet to say that God will never use any others as Instruments of Good to the Souls of Men, is more than

can be safely asserted; and appears to me to be too bold a *Limitation* of the *holy One of Israel*.

But our Author has gone beyond all this, as though he would not be confined to the Paths, or within the Limits of the most extravagant that has gone before him. In Order to silence all further Reasoning about the possibility of unconverted Men being Instruments of Good to Men's Souls, by setting divine Truths in a plain and convincing Manner before the Minds of Men, he asserts with great Confidence, "Therefore, it is as evident that an unconverted Man cannot preach the Gospel, as Darkness cannot give Light, or Ice make a Man warm." If confident Assertions might be allowed to pass for Evidences of Truth or Fact, we may find enough in our Author's Book, we are considering, to stop our further attempts to vindicate many of the Articles of our holy Religion which are perverted, and abused, by him. But while we have Truth and Reason on our Side, confident Assertions should not put us to Silence.

By the Word *Gospel*, is understood, *glad Tidings*; or *good Tidings*. The Word *Gospel* is a Title given to the four Evangelists, or the Writings of *Matthew*, *Mark*, *Luke*, and *John* because the Doctrine contained in these four Books, respects our Redemption and Salvation by Jesus Christ, the most joyful Tidings that ever was proclaimed to a sinful World of Mankind. *Gospel*, when set in Distinction from the divine Law, signifies all the Proposals and Promises of Good, that are scattered throughout the *Bible*, which God hath revealed to Men, respecting the Redemption and Salvation of Believers, through the Mediation of Jesus Christ. Mr. *Mahean* in his *Dictionary of the Bible*, explains thus on the Word *Gospel*; says he, "GOSPEL, the recital of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The word *Gospel* in Saxon signifies *God's relation*, or a good saying. The Latin term, *Evangelium*, from the Greek, signifies *glad Tidings*, or *good news*; the history of our blessed Saviour being the best news that could be published to mankind." Mr. *Dickson*, in his Exposition on St. Matthew, on the Ti,

tle; *The Gospel*, explains thus, " This Book is called the Gospel, or glad Tidings, because the Doctrine contained in it concerning our Redemption from Sin, and Misery, by Jesus Christ the Son of God; is the most joyful News that ever the World did hear; especially after the Law and Covenant of Works have discovered unto us the vileness of Sin, and the unsupportable Burden of God's Wrath due to our Sin." We may add the Testimony of holy Scripture, Gal. iii. 8. *And the Scriptures foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed.* Here the Apostle asserts, that the Gospel was preached unto Abraham; what it was he sets down in plain Words, and fixes his Meaning; which is this, *In thee shall all Nations be blessed.* Here is a Sentence of Gospel, or glad Tidings, or good News; consisting of a Declaration that all Nations should be blessed in Abraham; or all that should be eternally blessed of all Nations; should be blessed in him, who, as to his human Nature, should proceed from Abraham, i. e. Christ, Heb. ii. 16. Now what is there to hinder that an *unconverted Man* could not declare, proclaim, or preach this Sentence, *In thee shall all Nations be blessed?* When this Sentence is read or uttered by a gracious and holy Man, doubtless Mr. A. and those that are of his Opinion, will call it *Gospel*, as it indeed is: and when one utters or preaches this Sentence whom they deem an *unconverted Man*, what will they call it then? How will they make it appear that this divine Sentence is not *Gospel*, when it is spoken or preached by one that is *unconverted*?

An *unconverted Man* that has learned to read well, may read the Gospel according to St. Matthew, or any other Portion of the Gospel of Christ; or all the Gospel contained in the Bible, allowing him to have Time for the purpose. He may read every Sentence and Word of Gospel, that the most godly Man on Earth can find in the Bible. And as an *unconverted Man* can read any Portion of the Gospel that the Bible contains; so which he has furnished his Mind and Memory with the Ideas of the Gospel he reads, if he has Confidence enough, he

can

can preach the Gospel he has read and committed to Memory, in full Assemblies; and that with such Clearness and Propriety, that no sober understanding Person can say that it is not the Gospel of Christ which he delivers in his preaching.

That ungodly Men may and can preach the Gospel, is manifest from the Instance of *Balaam*, that wicked Man, who preached the Gospel which he had immediately suggested to him; Num. xxiii. 16. *And the Lord met Balaam, and put a Word in his Mouth, and said, Go again unto Balak, and say thus. God's Mercy, and powerful Protection, and the safety of Israel under divine Protection, was what Balaam had put in his Mouth, and what he preached and proclaimed to others, as may be seen, Ver. 21, 23: He hath not beheld Iniquity in Jacob, neither hath he seen Perverseness in Israel: the Lord his God is with him, and the shout of a King is among them. Surely there is no Incantment against Jacob; neither is there any Divination against Israel.*—Here was Gospel, or glad Tidings, which Balaam did actually preach and apply to Israel of Old, and is applicable to all those who are the Subjects of the special and saving Grace of the Gospel: Psa. ciii. 3; 11; 12: Psa. xci. 3, 10. Rom. viii. 28. And Balaam preached as plain Gospel concerning Christ, as he did about the Safety and Happiness of those who are the Objects of his Favour: Num. xxiv. 17, 19. *I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the Corners of Moab, and destroy all the Children of Sheth. Out of Jacob shall come he that shall have Dominion, and shall destroy him that remaineth of the City.* Here is the Sceptre of the Messiah; which notes his Dominion and Government, and agrees with what the holy Psalmist speaks, Psa. xlv. 6. *Thy Throne, O God, is forever and ever; the Sceptre of thy Kingdom is a right Sceptre.* Christ also as a Star, is here spoken of, which agrees with what Christ applies to himself, Rev. xxii. 16. *I Jesus have sent mine Angel to testify unto you these Things in the Churches. I am the Root and Offspring of David, and the bright and Morning Star.*

That great Gospel Truth, that Jesus of Nazareth was

the Son of God, was openly proclaimed by Devils, as appears from Math. viii. 28, 29. And when he was come to the other Side, into the Country of the Gergesenes, there met him two possessed with Devils, coming out of the Tombs, exceeding fierce, so that no Man might pass by that Way: And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the Time? Mark i. 23, 24. And there was in their Synagogue a Man with an unclean Spirit, and he cried out saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God. And as these evil Spirits declared Jesus of Nazareth to be the Son of God, so they may, if permitted, proclaim any other Truth of the Gospel, especially, when it may serve their Turn to tempt, deceive, and ruin any of the poor inconsiderate Race of Mankind. The Devil preached Gospel to our blessed Saviour, to accomplish a particular Design, which it is likely he thought would not be effected any other Way so readily. Mat. iv. 5, 6. Then the Devil taketh him up into the holy City and setteth him on a Pinnacle of the Temple, and saith unto him, If thou be the Son of God cast thyself down; for it is written, He shall give his Angels Charge concerning thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone. It was that excellent Gospel Promise of divine Protection, recorded in Psa. xxi. 11, 12. which the Devil preached to the Lord Jesus Christ. Satan may have much to do with the Gospel, notwithstanding it is so sacred and holy. He may seek to accomplish great Things thereby, as he actually did in the Instance of his tempting Christ to murder himself by bringing holy Gospel Truth to him. And he may have much to do with the Gospel by his Instruments, as they may resemble the true Ministers of Christ by their being flaming Preachers of the Gospel, as is taught 2 Cor. xi. 13, 14, 15. For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an Angel of Light. Therefore it is no great Thing if his Ministers, also be transformed into the Ministers of Righteousness; whose End shall be according to their Works, Unholy

Unholy Men may not only preach the Gospel, in some Parts and Passages thereof; but they may be very knowing and extensive in their Knowledge of the Gospel, and in preaching of it. Unconverted Men may not only preach the Letter of the Gospel; but may also explain the mystical Meaning of the Types and Parables of the holy Scriptures, as is taught in 1 Cor. xiii. 2. *And though I have the Gift of Prophecy, and understand all Mysteries and all Knowledge,---and have not Charity, I am Nothing.* I shall here transcribe a Passage from *President Edwards*, on *religious Affections*, that may serve to exhibit Light to the Subject we are upon. Page 169, 170. "Hence it appears, that the spiritual Understanding of the Scripture don't consist in opening to the Mind the mystical Meaning of the Scripture, in its Parables, Types, and Allegories; for this is only a doctrinal Explication of the Scripture. He that explains what is meant by the Stony Ground, and the Seed's springing up suddenly, and quickly withering away, only explains what Propositions or Doctrines are taught in it. So he that explains what is typified by *Jacob's Ladder*, and the Angels of God ascending and descending on it, or what was typified by *Joshua's* leading Israel thro' *Jordan*, only shews what Propositions are hid in these Passages. And many Men can explain these Types, who have no spiritual Knowledge, 'Tis possible that a Man may know how to interpret all the Types, Parables, Enigmas, and Allegories in the Bible, and not have one Beam of spiritual Light in his Mind; because he may not have the least Degree of that spiritual Sense of the holy Beauty of divine Things which has been spoken of, and may see Nothing of this Kind of Glory in any Thing contained in any of these Mysteries, or any other Part of the Scriptures. 'Tis plain, from what the Apostle says, that a Man might understand all such Mysteries, and have no saving Grace; 1 Cor. xiii. 2. *And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge,---and have not Charity, it profiteth me Nothing.* They therefore are very foolish, who are exalted in an Opinion of their own spiritual Attainments, from Notions that

" come into their Minds, of the mystical Meaning of
 " these and those Passages of Scripture, as though it was
 " a spiritual Understanding of these Passages, immedi-
 " ately given them by the Spirit of God, and hence
 " have their Affections highly raised; And what has
 " been said, shews the Vanity of such Affections."

These Considerations may help us to see that there is
 no Ground in Scripture or Reason to assert, that an *un-*
converted Man cannot preach the Gospel; for the contrary
 is undeniably evident, But our Author has got an Idea
 of the *Gospel* different from what is common, which may
 serve to support his Assertion, that unconverted Men
 cannot preach it. His Words are these, " For it has
 " already been proved, that the Gospel, and every
 " Thing referring thereto, is Nothing short of the Spi-
 " rit of the living God." Who can believe that this
 Assertion is already proved? Is the *Paper* and *Ink* by
 which Means the Gospel is conveyed to us, nothing short
 of the Spirit of the living God? for it is said, *every Thing*
referring thereto. Or is the Bread and Wine in the *Lord's*
Supper, the *Elements* which Christ hath appointed, and
 the *Element* of *Water* appointed in *Baptism*, nothing short
 of the Spirit of the living God? Is not this a Step fur-
 ther than *Papish Transubstantiation*? For in that is only
 held by the *Romish Church*, that the Bread and Wine is
 changed into the real Body and Blood of Christ: but
 here is asserted, " That every Thing referring to the
 " Gospel is Nothing short of the Spirit of the living
 " God." Let the candid Reader employ his Thoughts
 for a Moment, and see if he can be reconciled to such
 an Assertion.

The Texts of Scripture that our Author may build his
 Assertions on, are 2 Cor. iii. 6. *Who also hath made us*
able Ministers of the New-Testament, not of the Letter,
but of the Spirit; for the Letter killeth, but the Spirit
giveth Life. By *Letter*, and *Spirit* in this Text, is un-
 doubtedly meant the *Law* and *Gospel*; the former a kill-
 ing Word, and the Ministration of Death: the latter
 was the Life-giving Dispensation or Ministration, as it
 was the Holy Spirit's Means by which Life is proposed
 to dead Sinners, and in the preaching of which he com-
 municates

municates his divine and heavenly Influence to the Souls of Men. The Apostle saith, they were Ministers of the New Testament, not of the Letter, i. e. the Law, viz. not mainly: not as though they did not preach the Law, for that they certainly did; but did it in Subserviency to the Gospel, to show Sinners their Need of the Mercy of the Gospel, which otherwise they would not see so readily. John vi. 63. *It is the Spirit that quickeneth, the Flesh profiteth Nothing; the Words that I speak unto you, they are Spirit, and they are Life.* The Word of the Gospel is *Spirit*, and *Life*, when the Holy Spirit, who quickeneth, makes it so. The divine Sentences of the Gospel are made divinely efficacious to Men's Souls, by the Holy Spirit, Rom. i. 16. *For I am not ashamed of the Gospel of Christ: For it is the Power of God unto Salvation, to every one that believeth.* Here the Gospel is called the *Power* of God; not that it is the essential Power of God. The Gospel is not that Attribute of God called his *Power*; but is a powerful Means which the Holy Spirit makes Use of, making it *quick* and *powerful* in the Hearts of Men, even to all that believe. These Scriptures, with others of the like Signification, shews that the Gospel Revelation, as it is divine, so it is that whereby the holy Ghost performeth his quickening and saving Work in the Souls of Men. The Word of God contained in the *Law*, is also a divine, spiritual, and powerful Word too. The Apostle includes the Word of the Law, as well as the Word of the Gospel in that Text, Heb. iv. 12. *For the Word of God is quick and powerful, and sharper than any two-edged Sword.* The holy Law, as it is spiritual, in the Hand of the Holy Spirit, it is quick and powerful to convince, pierce, and kill. Rom. vii. 9. *For I was alive without the Law once: but when the Commandment came, Sin revived, and I died.* Ver. 14. *For we know that the Law is spiritual.*

From these Observations on the Texts cited, it appears that the holy Scriptures do not convey such an Idea, or warrant such a Sense, as this Author has put upon the Word *Gospel*. For although it is warrantable to assert, that the holy Scriptures are the Word of God, and given by Inspiration of the Holy Ghost; and both

the divine Law, and the Gospel, are spiritual and powerful, and both Means of divine Appointment, to be preached for the Conversion and Salvation of Sinners; the one to convince and show us our Misery, and the other to show where our Help is: Yet all this will not prove that every Thing referring to the Gospel is nothing short of the Spirit of the living God. Therefore our Author was under a gross Mistake, when he asserts that "it has already been proved;" for it is not yet proved, but the contrary.

We may see here what Notions Mr. A. has of the Gospel, and about the preaching of it. He says, an unconverted Man cannot preach the Gospel, no more than Darkness can give Light, or Ice make a Man warm. So that according to him, the Gospel is something that unconverted Men cannot preach. And as he asserts that the Gospel, and every Thing referring thereto, is Nothing short of the Spirit of the living God; he hereby conveys an Idea, and by necessary Consequence must be understood to mean, that, when he preaches the Gospel, he preaches "Nothing short of the Spirit of the living God." I leave it to the judicious Reader to judge, whether this is not a just Inference from the Premises that are here laid down, in his own Words,

SECTION VIII.

Gospel Ministers are not independent of the Help of Man.

WHEN Mr. A. is speaking of Ministers of the Gospel, their Call and Appointment, and Qualifications for their Work, he has these Words, Pag. 204. "For if they are not so completely fitted and authorized, as to be independent of the Help of Man, then Christ has done his Work but to the Halves, and must depend on Man to finish it."

That there are no Ministers of the Gospel that are so fitted for their Work as to be independent of the Help of Man,

Man, but stand in Need of, and are dependent on the Help and Assistance of Man, as Means for their Instruction and Qualification for their Work, will, I trust, more plainly and fully appear when we shall have attended to the following Considerations.

First. Many Scripture Instances and Narratives, shew that Christ has not so completely fitted and qualified the Ministers of his holy Gospel, as that they are independent of the Help of Man.

Moses, who was one of the greatest Servants that the Lord Christ has employ'd as a Minister of his Gospel, and preacher of his Word to Mankind, was so slow of speech, and of so slow a Tongue, that he has a Spokesman appointed for him, Exod. iv. 10, 16. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy Servant: but I am slow of speech, and of a slow Tongue. And he shall be thy Spokesman unto the People: and he shall be, even he shall be unto thee in Stead of a Mouth, and thou shalt be to him in Stead of God. Exod. vii. 1. And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy Brother shall be thy Prophet. Moses is dependent on Aaron his Brother as a Mouth, Spokesman, and Prophet, to deliver God's Messages to Pharaoh; because he himself was so unqualified as to Speech, Oratory and Eloquence. This great Man was afterwards instructed by his Father-in-law about the civil Affairs of the People of Israel, as may be seen at large in Exod. xviii. 13—27. In the 14th verse we have the Remarks of Jethro on the Conduct of Moses: And when Moses's Father-in-law saw all that he did to the People, he said, What is this thing thou doest to the People? Why sittest thou thyself alone, and all the People stand by thee from Morning unto Evening? And verse 17th Jethro tells Moses that what he did was not good. And Moses's Father-in-law said unto him, the Thing that thou doest is not good. Then he proceeds to instruct and advise him what to do; which Instruction Moses fully accepted of, as may be seen in Verse 24. So Moses hearkened to the Voice of his Father-in-law, and did all that he had said. The Advice and Instruction here given, was agreeable to the divine Mind, as it is not disannulled any where in Scripture.

ture. Moses here practically acknowledges before that great Congregation of Israel, that he was not so *completely fitted* for the Work to which God had called him, as to be independent of the Help of Man. He might when he was advised, and had Counsel given him, have replied, I am called and qualified of God, and have immediate Instructions and answers from God above any other Person on Earth, and need not be at a Loss about any Thing that is needful in the Discharge of my Office; why then do you attempt to instruct me, to the lessening of my Esteem and Greatness before this great Assembly, of whom I am both *Teacher and Ruler*? There was doubtless as great a Propriety in his making such a Reply, as for any mere Man that has lived on Earth since his Time. But we hear not a Hint of this great and holy Man's being *independent* of the Help of Man. He knew his own Insufficiency, and Dependence on any Means of God's Appointment for Instruction and Help too well to despise or overlook the Help and Assistance of Men, when offered.

The *Apostle Peter* was doubtless *fitted and authorized* to preach the Gospel, and to attend to all the Administrations of the visible Church of Christ on Earth; yet he was not *independent of the Help of Man*. The Help of St. Paul was very needful for him to reclaim his Error in Doctrine and Practice, which otherwise might have been of unspeakable Injury to the Church of God in the Word. Gal. ii, 11--15. *But when Peter was come to Antioch, I withstood him to the Face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the Circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their Dissimulation. But when I saw that they walked not uprightly, according to the Truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the Manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

The *Apostle Paul* was called to the Work of the Gospel Ministry in an extraordinary Manner as may be seen Acts, xxi, 16. *But rise, and stand upon thy Feet; for I have*

has appeared unto thee for this Purpose, to make thee a Minister and a Witness both of these things which thou hast seen, and of these Things in the which I will appear unto thee. The Lord Jesus here tells him of his Call and Appointment to the Apostleship, even at the very Time he bid him rise from the Earth where he had fallen through Fear: Yet at that Time he is taught to make use of the Help of Man for his further Instruction in Things that were needful, as appears from Acts ix. 6, 17. And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou must do. And Ananias went his Way, and entered into the House; and putting his Hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the Way as thou comest) hath sent me, that thou mightest receive thy sight and be filled with the holy Ghost, Paul tho' called immediately by the Lord Jesus himself, and made a Minister and a Witness of his Truth; yet he must go into the City and there be told what further he must do: And Ananias is directed and commanded to go to his Assistance, by putting his Hands upon him, that he may not only receive the sight of his Eyes, but also be filled with the Holy Ghost, and so furnished for the Work to which he was called, An Instance so plain and convincing to shew the Mind of Christ in the Matter in Hand, that Men who set up for Independents, and renounce the Help of Men as a Means to fit them for their Work in the Church of God, ought to find out some rational or Scriptural Solution of the Matter, or else declare that they mean not to be under the Controul of divine Revelation, any further than it suits and agrees with their own preconceived Opinions,

The Instance of Apollos, that eloquent Preacher, and a Man mighty in the Scriptures, his being taught the Way of the Lord more perfectly by Aquila and Priscilla two private Christians, is a full Proof that Christ has not so fitted his Ministers for their Work, as to render them independent of the Help of Man, Acts, xviii. 24, 25, 26. And a certain Jew named Apollos, born at Alexandria, an eloquent Man, and mighty in the Scriptures, came to

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Ephesus. This Man was instructed in the Way of the Lord; and being fervent in the Spirit, he spake and taught diligently the Things of the Lord, knowing only the Baptism of John. And he began to speak boldly in the Synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the Way of God more perfectly. The Lord Jesus had given so much ministerial Qualification to Apollos, as in Sovereignty he saw fit. But that he was not so completely fitted as to be independent of the Help of Man, is undeniably manifest by what is here said. He knew only the Baptism of John; and when he came to speak publicly in the Synagogue, Aquila and Priscilla perceived wherein he was wanting; and took him unto them, and expounded unto him the Way of God more perfectly.

Here are a few Instances collected from Scripture, which shew that Ministers of the Gospel are not independent of the Help of Man, and that it is not the Mind and Will of Christ that they should be independent of Man's Help.

Secondly. Scripture Doctrines and Assertions plainly teach and show, that Ministers of the Gospel are not independent of the Help of Man, but the contrary. The Apostle Paul gives a Check to this independent Spirit of Pride and Sufficiency, which is as applicable to Ministers of the Gospel, as Christians in a private Capacity, Rom. xii. 3. For I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every Man the Measure of Faith. Then he goes on to shew in plain Terms, that as the Members of the Natural Body have different Offices, and a Dependence in some Measure upon each other; so the Members of Christ's mystical Body (and such are Christ's true Ministers) are so dependent upon each other, as to be every one Members one of another; Verses 4, 5. For as we have many Members in one Body, and all Members have not the same Office: so we being many are one Body in Christ, and every one Members one of another. And that the Apostle is here speaking of Gospel Ministers and Officers in the Church is certain, from what is expressed

In Verses 6, 7. *Having then Gifts, differing according to the Grace that is given to us, whether Prophecy, let us prophecy according to the proportion of Faith: or Ministry, let us wait on our ministering; or be that teacheth, on teaching.* It is plain that the Apostle here teaches, that Ministers and Teachers in Christ's Church, are *Members one of another*; and how they can be Members one of another, and yet be independent of the Help of Man, is a Mystery which our Author must explain, and a Difficulty and Contradiction which lies with him to solve and reconcile. Another Passage of Scripture which speaks to the Case before us, is, 1 Cor. xii. 20, 21. *But now are they many Members, yet but one Body. And the Eye cannot say unto the Hand, I have no need of thee: nor again, the Head to the Feet, I have no need of you.* That the Apostle is here speaking of gifted, and extraordinarily qualified Persons, and not of common Professors of Christianity only, is manifest from the eighth, ninth, and tenth Verses, where he mentions expressly the Gifts of which he was treating. And that the greatest Ministers that Christ has fitted and authorised in his Church, are not independent of the Help of Man, is taught, and set in the strongest point of Light, when it is asserted, that *the Eye cannot say to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no Need of you.* Here is the Eye and the Head, two noble Members of the Body, that could not say to the Hands and Feet, *We have no Need of you.* And if they could not say that they had no Need of them, they could not say that they were so completely fitted as to be independent of their Help. The Eye and the Head here, are put for the Chief Members of the mystical Body of Christ, and comprehend the greatest and best qualified Ministers of the Gospel, who cannot say, consistent with Truth, to their Fellow-Servants in the Lord's Work, nor to the least Member in Christ's Family, *We have no Need of you, we are independent of your Help.* St. Paul was so sensible of his own Insufficiency, and the Need he had of the Help of Man, even in preaching the Gospel, that he requests the Help of others in Prayer for that Purpose, Eph. vi. 18, 19, 20. *Praying always with all Prayer---and for me, that*
Utterance

Utterance may be given unto me, that I may open my Mouth boldly, to make known the Mystery of the Gospel---that therein I may speak boldly as I ought to speak. Col. iv. 3.

4. Withal, praying also for us, that God would open unto us a Door of Utterance, to speak the Mystery of Christ, for which I am also in Bonds : that I may make it manifest as I ought to speak. Heb. xlii. 18. The Apostle Paul was as completely fitted, both by human Learning and divine Qualifications and Endowments, to preach the Gospel as perhaps any mere Man ever was ; yet he looks upon himself to have so much Need of the Help of Man, that he repeatedly asks their Help in Prayer for him, that he might have Knowledge in the Mystery of Christ, and Utterance to speak and preach the Gospel as he ought to do. Timothy was a Minister of the Gospel uncommonly qualified for his Work ; yet he is not so completely fitted as to be independent of the Help of Man, but that Paul undertakes to tell him how he ought to behave himself in the House of God. 1 Tim. iii. 14, 15. *These Things Write I unto thee, hoping to come unto thee shortly : But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.*

From these foregoing Observations, it is evident, that it is not the Mind and Will of the Lord Jesus Christ to have his Ministers independent of the Help of each other ; nor has he so completely fitted and authorized them, as to make them independent of the Help of Man : But does our Author's shocking Consequence follow? viz. " That Christ hath done his Work but to the Halves, and must depend on Man to finish it : " No ; God forbid the Blasphemy !

The State of the Case is this : The glorious Lord Jesus exerciseth his sovereign Pleasure in calling some Men to the Work of the Gospel Ministry, and not others, and in giving them such Measures of Grace and divine Influences, and such Gifts of Knowledge and Utterance as he sees fit : And he has made it their Duty, not only to look to him in the Exercise of Prayer, and Trust, for the Increase of their Gifts and Graces ; but also to apply all other Means of Christ's Appointment, as they have Opportunity.

Opportunity, for their Help, Instruction and Furtherance in their personal Qualification; and in prosecuting their Work; among which, the Help, Instruction, and Assistance of their Fellow Men, is a very great and suitable means of fitting Men for the difficult Work of the Gospel Ministry. Man's Help applied according to God's Direction, whether for the obtaining temporal or divine Blessings, is God's Help afforded to us by the Instrumentality of Man. It was the Help of Man that sustain'd and upheld us in Life in the Time of our Infancy, when we were not able in the least to help ourselves; yet all the Help of our Parents and others in that Stage of Life, was indeed the Help of God to us by their Means: Hence the Psalmist asserts, Psal. xxii. 10. *I was cast upon thee from the Womb.* So all the Instruction that any one gets in Divinity from the Teaching of other Men, whereby they are enabled rightly to understand and dispense divine Things to others, is the Instruction that God has given them through the Help and Teaching of Man as the Instrument. The Apostles on the Day of Pentecost were furnished immediately with the Gift of Tongues, by the Holy Ghost, and so they had the Holy Spirit's Means, that is the Gift of Tongues, to preach the Gospel to all Nations and Languages; but now that Way is ceased; and he who now makes Use of the Help of Man to learn any one of the Languages that the Holy Ghost communicated to the Apostles on the Day of Pentecost, and he does actually learn it, he is so far fitted to write or preach the Gospel in that Language; as much as if he had received that Language from the immediate Instruction of the Holy Spirit: The Manner of obtaining, is very different, but the Thing obtained may be as excellent and useful in one Case as the other. And he that has not a Language from Assistance and Instruction of Man, has, so far, got the Holy Spirit's Means to preach the Gospel in that, or to furnish himself with Instruction out of that Language, to preach it in another Language: And if he has proceeded in a lawful Way in his thus seeking and obtaining needful Instruction, by the Help of Man, it may properly be said, he has obtained Help and Instruction of God.

God, by the Help and Instrumentality of Man: For God is the Author of every good and perfect Gift. Jam. i. 7.

I shall conclude this Section, by informing the Reader, that when the Providence of God called me to *Cornwallis*, in the Month of November, A. D. 1778, I there met with the Rev. Mr. *David Smith*, of *Londonderry*; who informed me, That sometime before, when himself and the Rev. Mr. *Daniel Cook*, of *Truro*, were together at *Cornwallis*, (not long after Mr. Henry Alline made a public Appearance there) after they had conversed with, and enquired of Mr. Henry Alline what they thought proper, they made him the Offer; and gave him an Invitation to study with them for a Season, upon Free Cost, in Order to his Preparation for public Service. I am not certain how long a Time it was that was proposed by these Reverend Gentlemen, to assist Mr. Alline in the Manner now mentioned: but according to the best of my Remembrance, the Rev. Mr. Smith told me, that he proposed to Mr. Alline, to assist him six Months; and whether this was only what Time he would assist him, and the Rev. Mr. *Cook* as long a Space; or whether this was the whole of the Time proposed by them both, I am not able to say certainly. However be the Time but six Months, it must be esteemed a generous Offer; and shews that these Gentlemen were willing to contribute to the Instruction of Mr. Alline, that he might be useful to the Interest of Religion. Mr. Alline did not embrace this offered Assistance.

Now it must be left to the Reader to judge, whether this Author does not, both in Principle and Practice, set light by such Help and Assistance as is very needful in the important Work of preaching the Gospel. It may be, he thinks to justify himself by what he has published to the World respecting this Matter; and no Doubt he will have the Concurrence of some, through Ignorance or Inconsideration. However, to despise or neglect such Help of Man as is of divine Appointment, according to the revealed Will of God, either in his Word, or by the Law of Nature; is to neglect and disregard the *Help of God*, proposed and offered by these Means. The Application

plication of Man's Help in *God's Way*, is *God's Help*, and a Means which he has appointed for our obtaining temporal, spiritual, and eternal Blessings. Therefore, they who cry out much against *Man's Help*, and discover a Contempt and Neglect of it when offered; how much soever they boast of, and seem to prize the *divine Help*; they notwithstanding give but too sad Evidence, that a *Spirit of Pride, Ignorance, and Self-Sufficiency* lies at the Bottom of all, which disposes them to overlook and neglect the *Help*, both of *God* and *Man*.

SECTION IX.

Mr. A.'s Denial of the Resurrection of the elemental Body, considered. The Doctrine of the Resurrection of the Body vindicated.

THE Doctrine of the *Resurrection of the Body*, is one of the peculiar Doctrines of divine Revelation, and is of the last and highest Importance in the Christian System of Doctrines; upon the Truth and Certainty of which the whole Christian Religion depends. and the Denial of which overthrows the whole Doctrine of the New Testament at once. 1. Cor. xv. 16, 17, 18. Mr. A. has these Words, with Respect to the Resurrection of the Body,

Pag. 269. "Now the Bodies arise, but not the Elemental Bodies, for they are to be burnt up and dissolved; but that spiritual Body which Man was made with at first, and which fell from God at his Rebellion, and which every Man has tho' fallen, is now to be raised, and restored to its primitive Rectitude and Purity."

We took Notice of our Author's *spiritual immortal Body* in the sixth Section, to which the Reader must be referred for a particular Account of it. Here he saith it is a spiritual Body which every Man has though fallen, that is to be raised at the Resurrection: But how this
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Spiritual immortal Body should be capable of dying, and being laid in the Grave, our Author has not told us. He tells us in Page 135, that it is a *spiritual immortal Body*; and how it should be mortal and die, and so be raised, and at the same Time be *immortal*, is what must be left to him to reconcile. If our Author had asserted an hundred Times, that the spiritual Body which every Man has, which is *immortal*, shall be raised at the Resurrection; this is not in the least an Acknowledgment of any Resurrection of the Body that we know of. Which of us have an *immortal Body* while here in our fallen State? Our Bodies of Flesh and Blood are not *immortal*. The *Body of Corruption* is that which it is acknowledged every Man has now in his fallen State; yet that Body was not made when Man was first created, nor will the Saints, any one of them have this Body of Corruption raised up at the Resurrection. The *Body of Graces* which all true Believers have, (called the *New Man*, Eph. iv. 24.) cannot be the Subject of the Resurrection, because this is not that which dies and is laid in the Grave. So there is Nothing that we know of any where in the Universe that will answer to the Description that our Author has given of the Body which he says shall be raised, which he says, is "a spiritual immortal Body which Man was made with at first, and which fell from God at his Rebellion; and which every Man has though fallen,"

The Resurrection of the Body that the holy Scriptures teach and assert, is here denied in the plainest Terms, both *negatively* and *affirmatively*. (1) It is *denied negatively*, in these Words, "Now the Bodies arise; but NOT the elemental Bodies." (2) It is *denied Affirmatively*, in these Words, "For they are to be burnt up and dissolved." For the Support of these Assertions, this Author cites 2 Pet. iii. 10. *The Elements shall melt with fervent Heat, and the Earth also, and all the Works that are therein shall be burnt up.* It is readily granted that at the terrible Day of the Lord's coming to Judgment, the *Elements shall melt with fervent Heat, and the Earth with the Works that are therein shall be burnt up*: But how does this prove that the elemental Bodies of

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SECTION IX.

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Men shall be burnt up and dissolved? If our Author thinks this Text, or any other in the Bible, proves any such Thing, he will doubtless find himself mistaken, in that Day in the which all that are in the Graves shall hear the Voice of the Son of God, and shall come forth, they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation: John v. 28, 29. The Bodies of the Wicked, even their elemental Bodies, will be doomed to the Fire; but they shall never be burnt up and dissolved so as to cease to be. Such Favour will never be granted them. They may wish in vain to have either Body or Soul dissolved, annihilated; or cease to be. Divine Omnipotence that will be gloriously displayed in raising the elemental Bodies of the Wicked out of the Grave and Dust of the Earth, will also be displayed in continuing their Bodies as well as their Souls, while they are always undergoing the Pangs of the second Death, and enduring the consuming Fire of the Almighty's Indignation and Wrath.

I have no Resurrection to contend for here at this Time, but only the Resurrection of the *elemental Body*, which our Author says "shall be burnt up and dissolved." The Truth and Certainty of the Resurrection of the elemental Bodies of Men, which our Author has palpably denied, and upon which depends the whole Christian Doctrine, is what is designed to be proved and vindicated at this Time. And for the Support of the Truth, I lay down this Proposition, namely,

The elemental Bodies of Men which are laid in the Grave of Death, and turn to, and mingle with the Dust of the Earth, even these self-same Bodies, and none other, shall be raised up again at the last Day.

By an *elemental Body* is understood, a Body composed of Elements, of which there are four, viz, *Earth, Air, Fire, and Water*. Of these Four Elements the World is composed; and of these our Body is composed, even the Body of Flesh and Blood which every Man has united to his rational Soul, or immortal Spirit. This Body composed of the Elements, is now a mortal Body, and after Death returns to the Earth from whence it was taken, Gen. iii. 19. and at the last Day shall be raised up again;

the Evidence and Certainty of which may appear in what here follows.

1. The Resurrection of the elementary Bodies of Men, is a Truth held forth in the plainest Manner in many Scriptures, both of the *Old and New-Testament*. Dan. xii. 2. *And many of them that sleep in the Dust of the Earth, shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.* Those that are here said to awake to everlasting Life, which intends the Righteous, and those that awake to everlasting Contempt, which are the Wicked are *them that sleep in the Dust of the Earth*; i. e. the dead Bodies of Men; none other being capable of sleeping in Death, in the Dust of the Earth, or rising from thence; or awaking out of such Sleep, but the elementary Body. Spiritual immortal Bodies don't sleep in the Dust of the Earth. Mat. xxvii. 52, 53. *And the Graves, were opened, and many Bodies of the Saints, which slept, arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appeared unto many.* Here is mentioned the Bodies of Saints that were in the Graves, that slept there in Death, arose and came out of the Graves after the Resurrection of Christ, and went into the Holy City, and appeared unto many. John, v. 28, 29. *Marvel not at this: for the Hour is coming, in the which all that are in the Graves shall hear his Voice and shall come forth, they that have done Good unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.* It is the Bodies of Men only that are properly in the Graves; and Christ here declares, that all of them shall hear his Voice, and come forth. If any, to evade the Light and Force of this Scripture to prove the Resurrection of the elementary Bodies of Men, shall say, This only means that those who were dead in Trespasses and Sins, should hear the Voice of Christ in the preaching of his Word, and thereby be quickned and raised to spiritual Life; we ask, How shall any that thus hear the Voice of Christ and are quickened and made spiritually alive in Regeneration, be said to hear his Voice, and come forth to the Resurrection of Damnation? John, xi. 25, 24. *Jesus saith unto her, Thy Brother shall rise again.* Martha saith

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unto him, *I know that he shall rise again in the Resurrection at the last Day.* These Words of Christ and Martha, were about the elemental dead Body of *Lazarus* that was then in the Grave, and had been dead four Days. This very Body then in the Grave, *Christ* saith, *it shall rise again;* and *Martha* saith, *I know that he shall rise again in the Resurrection at the last Day.*

From this it appears, That the Resurrection of the elemental Bodies of Men, was a Doctrine believed and professed by sober People in the Time of Christ, when that Sect of gross Hereticks, the *Sadducees*, deny'd that there was any Resurrection of the Body. The last Scripture that I shall here cite, is *Job*, xix. 26, 27. *And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: whom I shall see for myself, and mine Eyes shall behold, and not another; though my Reins be consumed within me.* Three Things are held forth here in these Words, (1) *Job* declares that he should have a Sight of God; *yet in my Flesh shall I see God.* This was God the Redeemer, and *Job's* Redeemer, as is clear from *Ver. 25.* *For I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth.* (2) This Light of God the Redeemer, should be in his *Flesh*; *Yet in my Flesh shall I see God; and my Eyes shall behold, and not another.* In that *Flesh* that was covered with sore Boils, and with his *Eyes* that were dim and spent with Weeping, he should see God, who should one Day be incarnate and stand upon the Earth. (3) The Time of this Vision or Sight of the Redeemer should be, after Death, the Grave, and *Worms* had done their utmost in wasting and consuming his *Flesh, Skin, and Reins*, even his whole mortal Frame. *After my Skin, Worms destroy this Body, though my Reins be consumed within me.* After all that great Change and Destruction that Death should make upon his Body, he should revive, and survive even Death itself; and in his *Flesh* he should see God, and behold him with his *Eyes of Flesh*, when made spiritual, incorruptible and immortal, as the Bodies of Saints will be at the Resurrection. *1 Cor. xv. 42, 43, 44, 53;*

2. The self-same Body of the Lord *Jesus Christ*, which

died upon the Cross, and was laid in the Grave, was raised from the Dead by his own Power on the third Day; which proves that the same elemental Bodies of Men which are laid in the Grave, shall be raised from the Dead at the last Day. That Christ arose from the Dead in the same Body in which he suffered and died upon the Cross, is undeniably manifest from the Accounts given of the Matter in Scripture. Luke xxiv. 38.---44. *And he said unto them, Why are ye troubled, and why do thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I myself: Handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his Hands and his Feet. And while they yet believed not for Joy, and Wonder, he said unto them, Have ye here any Meat? And they gave him a Piece of broiled Fish, and an Honey-Comb: And he took it and did eat before them. With Verses 46, 48. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day: And ye are Witnesses of these Things. John xx. 20, 27. And when he had so said, he shewed unto them his Hands and his Side. Then were the Disciples glad when they saw the Lord. Then saith he to Thomas, Reach hither thy Finger and behold my Hands; and reach hither thy Hand, and thrust it into my Side: and be not faithless but believing. These Testimonies are sufficient to prove that the same Body of Christ which was crucified and laid in the Grave, was raised from the Dead on the third Day, and none other. And this proves the Resurrection of the Bodies of Men, even the same that are laid in the Grave, and none other; as Christ's Resurrection was the First-Fruits, and of the same Kind as the raised Bodies of Saints, 1 Cor. . . . 23. But every Man in his own Order; Christ the first-Fruits, afterward they that are Christ's at his coming. First-Fruits under the Law, were a Part, and of the same Kind with the Harvest: And when Christ is called the *First-Fruits* of the Resurrection, it shews that the raised Bodies of Saints shall be of the same Kind and Quality with the Body of the Lord Jesus Christ which was raised from the Dead; which Body he told his Disciples to Handle, *for a Spirit (saith he) hath not Flesh and Bones, as ye see me have.**

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The Body of the blessed Jesus was as truly an *elementary* Body as any Body of any Man is so : And was a Body of Flesh and Blood : and like ours in all Respects, Sin only excepted. Heb. ii. 14. *Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same.* And this Flesh and Blood of which he was a Partaker with the Children, was the same that died, and rose again, and became the First-Fruits of the Resurrection, of which the Bodies of Saints are to be the Harvest : And as certainly as the same Body of Christ that was laid in the Grave was raised again ; so certainly shall the same Bodies of Saints that are laid in the Grave at Death, be raised again, and none other. The Resurrection of the Body of Christ, and the Resurrection of the dead Bodies of Men, mutually prove and confirm each other : and the Denial of the one or either of them mutually destroys the other. 1 Cor. xv. 12, 13, 14. *Now if Christ be preached that he rose from the Dead, how say some among you that there is no Resurrection from the Dead ? But if there be no Resurrection of the Dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your Faith is also vain. And Ver. 16, 17: For if the Dead rise not, then is not Christ raised; and if Christ be not raised your Faith is vain; ye are yet in your Sins.*

3. Christ as Mediator of the New Covenant is intrusted with all the Bodies of them that believe in him ; and he, by the Father's Will and Appointment, and by his own Promise is become engaged to raise up the Bodies of all Believers in him. John vi. 38, 39, 40. *For I came down from Heaven not to do mine own Will, but the Will of him that sent me. And this is the Father's Will which hath sent me, that of all which he hath given me, I should lose Nothing, but should raise it up again at the last Day. And this is the Will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting Life : and I will raise him up at the last Day.* All that believe on Jesus Christ according to the Calls and Offers of the Gospel, not only secure to themselves the eternal Life of their Soul, but also the happy and glorious Resurrection of their Body to participate with their

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Soul in that eternal Life in Heaven reserved for them that love God. The Bodies of Believers belong to Christ, as well as their Souls; and therefore the dead Bodies of Saints are said to *sleep in Jesus*, and have the Promise of their being raised when he comes to judge the World, at the last Day. 1. Theff. iv. 14. *For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.*

4. That the elemental Bodies of all Men, both godly and ungodly, which are laid in the Grave at Death, shall be raised up again, is manifest from this, That all Men are to be judged in that Body, in and by which the reasonable Soul has performed its Acts. 1 Cor. v. 10. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* It is a horrible Assertion to say, That the elemental Bodies shall be burnt up and dissolved and never rise: For then Saints shall never have any Reward in that Body which has been devoted to the Service of Christ, and has suffered Reproach and Shame, and Death itself for his Name, and Cause, and Truth here in this World. According to this, the Bodies of the *Martyrs who loved not their Lives to the Death*, but were burnt at the Stake for adhering to Christ and his Ways, must be burnt a second Time at the Day of Judgment, and so be annihilated eternally. And this will suit the ungodly very well, if their Bodies that have been the Instruments of Unrighteousness, are to be burnt up and dissolved, and so never come to Judgment and Punishment in their Body. But just the contrary to both these is true: for Saints shall be judged and rewarded in Body, for all they have done out of Love to Christ and his Truth and Ways: And the Wicked shall be judged and punished in their Body; and therefore the same Bodies of Men which they perform their Acts by, shall be raised up at the Resurrection, that they may be judged and rewarded according to what they have done in the Body, *whether it be good or bad.*

5. The vile Bodies of Saints are to be fashioned like to Christ's glorious Body; and therefore they shall be raised

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raised out of the Grave at the last Day. Philip. iii. 20, 21. *For our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working whereby he is able even to subdue all Things unto himself.* The Bodies of Saints are now *vile* by Reason of Sin: But as they are to be changed and fashioned like to the glorious Body of the Lord Jesus Christ; we may infer from hence, that the same vile, miserable, weak, corruptible, and mortal Body that is laid in the Grave at Death, shall be raised up again at the Resurrection, and none other.

6. The elementary Bodies of Men are laid in the Grave at Death, and turn to Dust and see Corruption; and these are the proper Subjects of the Resurrection that the holy Scriptures assert, literally and properly so called. The Resurrection of the same Body of Man that dies a natural Death and is laid in the Grave, is properly, the only Resurrection of the Body that the holy Scriptures teach. That Body which dies is the Body that shall be raised again. There is a spiritual and mystical *rising from the Dead*, which all true Believers are the Subjects of in this Life, Eph. v. 14. *Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light.* Col. ii. 12, *Wherein also ye are risen with him through the Faith of the Operation of God.*---And the Conversion and Receiving the Jews to a Christian Church State, is called *Life from the Dead*, Rom. xi. 15. *For if the casting away of them be the reconciling of the World; what shall the receiving of them be, but Life from the Dead?* There is the Resurrection of *dry Bones*, in Vision to the Prophet, whereby was shewed the mournful State of the Israelites in the *Babylonian Captivity*, and the Certainty of their reviving and returning out of their captive State (which resembled those that are shut up in the Grave) into their own Land again, Ezek. xxxvii. 11, 12. But in these Places, with others that might be mentioned, the Resurrection of the Body *properly*, is not the Thing that is taught, or chiefly intended in these Scriptures. Where the Resurrection of the Body at the last Day, is taught in Scripture, for the most Part, if

not always, there is something expressed, or deducible from what is expressed in them, that shews that the natural, or elemental Body of Man is the Subject of the Resurrection at the last Day. To deny the Resurrection of this Body then, is to deny the *only* Resurrection of the Body, properly and literally taught in the the holy Scriptures; and overthrows all Religion at once, according to the Apostle's Way of Reasoning, 1 Cor. xv. 16.--20.

Object. The Apostle saith, 1 Cor. xv. 50. *Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God: neither doth Corruption inherit Incorruption.*

Ans. That Flesh and Blood in its *present weak and corruptible* State and Condition, shall not inherit the Kingdom of God is granted. And that the Apostle meant that the vile corruptible Body should have another and different Quality than what it now has, is manifest from this Passage, when he says, *Neither doth Corruption inherit Incorruption.* It is acknowledged that the vile Body shall be *changed* when it shall be raised up. But this is a Proof of the Resurrection of the same Body that is laid in the Grave at Death, as has been noticed, and not an Argument against it. That a Change of Quality only, is here intended, is manifest from the Verse following, Verse 51. *Behold I shew you a Mystery; We shall not all sleep, but we shall all be changed.* The body being *changed*, does not destroy the Essence of it, nor prove that it is not the same Body. When *Christ turned Water into Wine*, the Essence of the Water was not taken away and destroyed; but changed, and the Quality of Wine given to it. The same Water that was put into the Water-Pots was drawn out and borne to the Governor of the Feast, which was so highly commended by him. John ii. 7, 8. *Jesus saith unto them, Fill the Water-Pots with Water. And they filled them up to the Brim. And he saith unto them, Draw out now, and bear unto the Governor of the Feast: And they bear it.* The Servants drew out and bear to the Governor, the *self-same Water* that they put into the Water-Pots, and none other, although it had the excellent Quality of Wine given it by Christ; who

is also the Lord of the Resurrection, and will *change the vile Body of the Saints, and fashion them like his own glorious Body.* Phil. iii. 20, 21. That such a Change is perfectly consistent with the Resurrection of the same Body that is laid in the Grave, is manifest from the Apostle's own Words in the Context, which are sufficient to solve the Difficulty contained in the Objection. *Verses 42, 43, 44. So also is the Resurrection of the Dead. It is sown in Corruption, it is raised in Incorruption: It is sown in Dishonour, it is raised in Glory: It is sown in Weakness it is raised in Power. It is sown a natural Body, it is raised a spiritual Body.* This shews fully in what respect Flesh and Blood cannot inherit the Kingdom of God, viz, not in the same *State and Quality of Corruption, Dishonour and Weakness.* And at the same Time this Portion of Scripture abundantly shews and confirms, that it is the same Body, and none other, that is laid in the Grave, that shall be raised again. The Apostle mentions four Qualities of the Body as it is when *sown in Death*; and as many contrary Qualities when it is *raised again*; and he uses the *Pronoun IT*, eight Times, to fix and shew his Meaning, that the same *IT* that was laid in the Grave, was *IT* that should be raised again at the Resurrection, at the last Day. Thus much for Answer to the Objection proposed.

These foregoing Considerations may serve for the clearing and confirming the Proposition which was laid down, namely, The elemental Bodies of Men which are laid in the Grave at Death, and turn to, and mingle with the Dust of the Earth: even these self same Bodies, and none other, shall be raised up again at the last Day. And what has been said on this Subject, may help us also in forming an Idea of Mr. A.'s Assertions, "That the elemental Bodies shall not be raised, but be burnt up, and dissolved."

I shall here add the Words of the *Westminster Divines* on this Subject, as they sit and in their Confession of Faith, Chap. 32. Sect. 2. "At the last Day, such as are found alive shall not die, but be changed, and all the Dead shall be raised up with the self same Bodies, and none other, although with different Qualities, which shall
" be

" be united again to their Souls for ever." The *Elders* and *Messengers* of the *Churches* assembled at *Boston* in *New-England*, May 12, 1680. in their *Confession of Faith*, Chap. xxxi. Sect. 2. have the same *Article* above, Word for Word.

I shall conclude this Section with the Words of the *Apostle*, which may shew us the Importance of the Doctrine of the Resurrection, and excite us to hold it fast. 1 Cor. xv. 12.--19. Now if Christ be preached that he rose from the Dead, how say some among you, that there is no Resurrection of the Dead? But if there be no Resurrection of the Dead, then is Christ not risen: And if Christ is not risen, then is our preaching vain, and your Faith is also vain. Yea, and we are found false Witnesses of God; because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the Dead rise not. For if the Dead rise not, then is Christ not raised: And if Christ be not raised your Faith is vain; ye are yet in your Sins. Then they also, which are fallen asleep in Christ are perished.

N. B. All the Passages quoted from Mr. *Aline's Book*, that are in all the foregoing Sections are those, and only those which I laid before him, in the same Words and Sentences, when he was at *Yarmouth*, October 22, 1781. And I offered these Sentences and Sentiments of his, to him as one Reason why I should not ask him to preach, or give him any Encouragement as a Minister of the Gospel of Christ. And these also are the very Sentences which I laid before some of the People of my Charge, in a private Way, both before and after the Author was here, and upon which I reasoned with them, and endeavoured to show them the Nature and Consequences of them, as they appeared to me. What follows in the two next Sections, was not laid before the Author as above, not being transcribed at that Time,

SECTION X.

Mr. A's *Sentiments of the Sacrament of Baptism, briefly considered and confuted.*

OUR Author's Words respecting Water Baptism, are these, Page 258, 259. " I firmly believe that there is no Baptism that is of any Benefit to an immortal Soul, but the Baptism that John tells us his Lord and Master should Baptize with, viz. the holy Ghost and Fire: And as for the Use of Water, my Advice is this: If any true Christians are Conscience-bound to be sprinkled, they and their Children, by no Means forbid them: And if others are Conscience bound to omit the Baptizing of their Infants, but chuse to go all under Water themselves after Conversion, why should they not go? And if others are Conscience bound to omit both, for the Lord's Sake do not compel them to use it. And by no Means spend too much Time disputing about it; nor depend so much upon it as to bar out some greater Blessing: For it is all, (as you will certainly find upon Examination) but a non-essential Matter, of no more Importance than it does Good,"

I shall here speak something briefly for the Support and Vindication of the holy Ordinance of *Water Baptism*: And then make some Remarks on what this Author has here said, concerning this divine Institution.

First. Something is to be offered briefly, for the Support and Vindication of the holy Ordinance of *Water Baptism*.

1. *Water-Baptism* is an holy Ordinance of Christ's Appointment in his Church here in this World. It is not my Design here, nor is this a suitable Place, to consider the Manner in which Baptism ought to be administered, whether by dipping the Party into the Water, or pouring or sprinkling Water on the Party baptized, nor is it my Design to show who the proper and lawful Subjects of Baptism are; but only to shew that Baptism is an Institution and Appointment of the Lord Jesus Christ. And it

it is evident, that Christ appointed and sent *John the Baptist* to baptize with Water, *John i. 33.*--- But he that sent me to baptize with Water, the same said unto me; Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost. Christ baptizeth with the washing of Regeneration and the renewing of the holy Ghost, *Tit. iii. 5.* Yet it was his Will and Pleasure to send *John-Baptist* to baptize with Water, in his great Name. Water Baptism is said to be the Counsel of God, viz. an Ordinance of divine Appointment. *Luke viii. 29, 30.* And all the People that heard him, and the Publicans justified God, being baptized with the Baptism of *John*. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not baptized of him. Christ asserts that the Pharisees, by not being baptized with the Water-Baptism of *John*, rejected the Council of God, and that against themselves: Shewing hereby, that Baptism is not only a divine Appointment, but also, that a right Use and Application of it, is for the Benefit of them that receive it; and the neglecting or rejecting of it, is rejecting an Ordinance appointed of God for our Good; and a sinning against our own Souls. The Apostles certainly knew the Mind of Christ about this Matter; and they both taught and practised Water Baptism. They on the Day of Pentecost that were wrought upon by the Apostles preaching, were baptized. *Acts ii. 41.* The Sailer and Household, and *Lydia* and her Household were baptized, *Acts xvi. 14, 15, 27, 33.* Those at *Ephesus* were baptized in the Name of the Lord *Jesus*. *Acts xix. 1, 5.* And *Peter* saith, concerning *Cornelius* and those that were with him, Can any Man forbid Water, that these should not be baptized? --- And he commanded them to be baptized in the Name of the Lord. *Acts x. 47, 48.* Our Lord *Jesus Christ* had given Commandment to his Apostles to baptize as well as to preach the Gospel, as may be seen, *Math. xxviii. 19.* So ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Christ in these Words shews his Mind and Will that Baptism should be practised by his Apostles and Ministers; and teaches that it should be performed in the Name of the three Persons in the adorable Trinity.

2. Baptism with Water, is a divinely appointed Means of conveying divine Influence to the Souls of Men. Many Persons have found the Presence and Grace of the Holy Spirit accompanying this holy Ordinance. The glorious Instituter of Baptism, upon his attending this Institution had the Presence of the holy Ghost like a Dove descending and lighting upon him, with the Father's Testimony by a Voice from Heaven, of his being his beloved Son in whom he was well pleased. Matt. iii. 16, 17. *And Jesus when he was baptized, went up straightway out of the Water; and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.* The Ethiopian Eunuch went on his Way rejoicing, after he had been baptized by Philip, Acts viii. 38, 39. *And they went down both into the Water; both Philip and the Eunuch, and he baptized him: and he went on his Way rejoicing.* Ananias, that devout Man who came to Paul in the Time of his Distress, exhorts him to arise and be baptized, as a Mean to apply the Benefit of the Redemption purchased by Christ, for the washing away his Sins, Acts xxi. 16. *And now why tarriest thou? arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.* Baptism as it is an Ordinance of God's own Appointment, is a fit and proper Mean to convey the Grace of the Holy Spirit. Gods own Appointments are those which he will bless, because they are most suitable, and because they are of his own prescribing. It has been observed, that Baptism is an Appointment of Christ: And this is a safe Ground, from whence we may infer, that it is an efficacious Ordinance. The Word of the Gospel holds out the Merit of Christ's Blood, and the Power and Energy of Christ's Spirit; the one for the Pardon and Removal of Guilt, and the other to quicken, subdue, purify and cleanse the guilty and polluted Souls of Men: And the same Things are exhibited in and by the holy Ordinance of *Water Baptism* in a lively and striking Manner: The cleansing Blood and Spirit of the glorious Saviour are hereby represented in his own Way, and the Gospel preached

preached by visible Sign and Action. Therefore they that say there is no divine Efficacy attending or accompanying Water-Baptism, may say with the same Propriety, that there is no divine Efficacy attending the preaching of God's Word. But the Contrary in both Cases is known and proved to be true. It is true, that many who have been baptized with Water, may never know any Thing of the Efficacy of the *Blood and Spirit of Christ*, for their Pardon and Sanctification, which Things are represented by the Washing of Water in Baptism. So many, and no doubt most that hear the Word preached in Power and Purity, and the Benefits of Christ's Redemption exhibited in the strongest Point of Light, may never know any Thing of the Converting and Sanctifying Efficacy of God's Word upon their own Souls: Yet none has just Ground to infer from hence, that there is no divine Efficacy accompanies Gospel Preaching: So neither has any just Ground to say, that there is no divine Efficacy attending Water-Baptism, because many that are baptized, are not the Subjects of the Efficacy. Baptism, and the Lord's Supper too, derive their Efficacy from the Blessing of Christ, and the effectual working of the Spirit in them that rightly apply them. So it is the Holy Spirit that makes the reading and preaching of the Word effectual Means of the Conversion of Sinners, and the Edification of Saints, and building them up in Holiness and Comfort, through Faith unto Salvation. Baptism is the Holy Spirit's Mean for conveying his Heavenly Influence to the Souls of Men, as well as the Word and Prayer; and is to be treated with Reverence and awful Regard, as it is an Ordinance of God, and of sacred Use and Benefit to the Souls of Men.

3. Water-Baptism is an Ordinance of Christ, to continue in his Church to the End of the World. Matt. xxviii. 19, 20. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you: And lo, I am with you alway, even unto the End of the World. Amen.* To teach and baptize, is the Work that Christ enjoined upon his

Apostles

Apostles and Ministers: And his Promise is, that he would be with them to the End of the World, which implies that Christ should have a Succession of faithful Ministers of his Word and Ordinances; and also that the Work of Teaching and Baptizing should continue to the End of the World. I now proceed

Secondly, To make some Remarks on what this Author has said concerning the divine Institution of *Water-Baptism*.

Remark 1. Our Author saith, "I firmly believe that there is no Baptism that is of any Benefit to an immortal Soul; but the Baptism John tells us his Lord and Master should baptize with, viz. the Holy Ghost and Fire." The gracious and powerful Influence of the Holy Ghost is absolutely necessary for the Regeneration, Sanctification and Salvation of Sinners of Mankind, and divine Ordinances derive their Virtue from the Blessing of Christ and the Working of the Spirit in the Hearts of them that rightly attend upon them. So much is granted: But is the Means of God's own appointing, as Water-Baptism is, of no Benefit to an immortal Soul? And does he "firmly believe this," as he says? If he does, what is there that stands in Opposition to divine Truth, that he will not believe? He excludes every Kind of Baptism that can be conceived of, but the Influence, or Baptism of the Holy Ghost, and says, he firmly believes that none other is of any Benefit to an immortal Soul. Is not this a great *Reproach* cast on that divine Ordinance of Water-Baptism? What will a *Quaker*, or even a *Deist* say more? And has our Author any greater veneration for the Lord's Supper, than for Baptism, have both the same Institutor, and both represent the Benefits of Christ's Death, and the new Covenant; and in the Judgment of the greater Part, both of Divines and sober understanding Christians of a private Station, he who has a Right to bring his Child to Baptism, has an equal Right to the Lord's Table. The Bread and Wine in the Lord's Supper have no more spiritual Nourishment for immortal Souls in them, than the Water in Baptism. The Elements in both Sacraments derive all their Virtue and spiritual Nourishment from the Institu-

tion of Christ, and the working of the Holy Spirit by them, as his own Means. Therefore if our Author would be any Way consistent with himself, he must "firmly believe" that the Lord's Supper is of no more *Benefit* to an immortal Soul, than Water-Baptism is.

Rem. 2. Mr. A. admits of *Baptism*, both by sprinkling Water on the Party, and also by dipping, or going all the Body under Water. His Words are cited at the Beginning of this Section, which are these, "And as for the Use of the Water, my Advice is this: If any true Christians are Conscience-bound to be sprinkled, they and their Children, by no Means forbid them: And if others are Conscience-bound to omit the baptizing of their Infants, but chuse to go under Water themselves after Conversion, why should they not go?" If Persons are Conscience-bound to be baptized with Water, either by sprinkling or dipping, our Author would have them to be baptized; although he had just before declared, that he firmly believed there was not any Benefit to an immortal Soul in it. There is no Benefit in it, yet he advises them to the Practice of it, if they are but Conscience-bound. But, if there was, or is no Benefit in God's holy Ordinance of Baptism with Water, why did he not fairly prove this Matter, and so enlighten the Consciences of his Readers, and not advise them to follow their own blind Conscience in doing that, which he says he believes there is no Benefit in it? Had he done this, he would have been more consistent with himself, than he now appears to be. It is manifest from this, that our Author approves and encourages an *ignorant blind Zeal*, in the Things of God and Religion.

Rem. 3. When our Author has given his Advice to Christians that they may (if conscience bound) apply Baptism either by sprinkling or by going all under Water, he adds, "If others are Conscience-bound to omit both for the Lord's Sake do not compel them to use it." Who there is, that are attempting to compel others to Baptism, that makes our Author caution them in such a pathetic Manner, I know not; and if he knew any that are of such a Principle, he has Consent to make it known. But leaving this, What sort of Christians are these,

those, and what Sort of Conscience have they got, who are *Conscience-bound to omit* an holy Ordinance of God, that has his plain Command and Institution for its Warrant and Authority; as clearly revealed in the Bible, as the Ordinance of the Lord's Supper, or preaching the Word? It is one of the surest Marks of Christianity that the Bible teaches, both to Men's own Consciences, and to those that observe them, That they constantly attend and adhere in their Practice to all Commands and Ordinances of the Lord and Saviour. Luke i. 16. *And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameless.* Psa. cxix. 5, 6. *O that my Ways were directed to keep thy Statutes! Then shall I not be ashamed, when I have Respect to all thy Commandments.* 1 John ii. 3, 4. *And hereby we do know that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him,*

Rem. 4. Our Author proceeds, and says, concerning Baptism, "And by no Means spend too much Time disputing about it; nor depend so much upon it as to bar out some greater Blessing." Our Author would not have us dispute about Baptism too much; and I hope we shall not be left to dispute too much on the Subject: Yet I trust, when there is a Call for it, those to whom it belongs, will dispute so much for it, as to vindicate that it is a precious Ordinance appointed by Christ; which we ought to believe and practise; and hold fast, and not let it go, on Account of the Objections that may be raised against it by ignorant or designing Men, on any Pretence whatsoever. And as to depending so much upon it as to "bar out some greater Blessing;" it may be observed, It is safe for us to believe it to be an holy Ordinance of the Gospel, and a sacred Appendage of the new Covenant, and to look upon it and treat it as such; for so it is indeed: And while we treat it as a divine Institution, and pay only such Respect to it as is justly due; it is an impious ignorant insinuation to suppose that in so doing, we should "bar out some greater Blessing." God's holy Institutions and Commands, are ordered in such Wisdom and Harmony with each other,

that our Respect to them all, and Attendance upon each and all of them in due Order as Occasion offers; will be so far from baring out any Blessing from our Soul or Bodies, that it is the most effectual Way and Means of obtaining all needful Blessings, both in this Life, and that which is to come.

Rem. 5. Our Author adds to the assertions now cited, "For it is all (as you will certainly find upon Examination) but a non-essential Matter, of no more Importance than it does Good." Here is a Conclusion bold enough for a Mortal Worm to draw up concerning one of the holy Institutions of God, such as Baptism is. He is not afraid to say, that it is "of no more Importance than it does Good;" and he has told us but a few Sentences before, that "He firmly believed that there was no Baptism that was of any Benefit to an immortal Soul, but the Baptism John tells us his Lord and Master should baptize with, viz. the Holy Ghost and Fire;" Here he declares in strong Terms, that Water Baptism is no *Benefit* to an immortal Soul; and declares in plain Terms, That it is of no more *Importance* than it does Good; that is, of no importance at all. An holy Ordinance of the holy all-wise God, is here declared to be of no *Benefit*, and of no *Importance*. Now where is the Wisdom and Goodness of God? What a Reproach is here cast upon Baptism; and what a bold and heavy Reflection is cast upon the Holy God who hath instituted and appointed it to be observed and continued in his Church to the End of the World!

It is a common Thing to join solemn Prayer and calling upon God before, and after the Administration of Baptism, whether to adult Persons or Infants: And the sacred Rite is performed in the Name of the Holy Trinity, agreeable to Christ's Appointment in Math. xxviii, 19. which gives awful Solemnity to the Administration. Now if any Person in the Character of a Minister of the Gospel of Christ, should be called to administer Baptism to a Person, or a Number of Persons, and should perform the Sacred Rite in the dreadful *Name of the Father, and of the Son, and of the Holy Ghost*, and join solemn calling upon God, before and after the baptizing the Persons,

Persons, for his Blessing to accompany the Institution, and that the Grace signified by Baptism might be conferred; and then, or at some other Season should make it publicly known, that he firmly believed that the Ordinance which he administered with all this Solemnity, was of no Benefit, and of no Importance; I say, upon these Declarations after such Solemnity, what must or could the People think of the Minister and the whole Proceedings? Must not such a Scene tend greatly to make Men *abhor the Offerings of the Lord*? 1. Sam. ii. 17. and to esteem him that administers them, to be wanting of common *Honesty*?

I never saw it myself, but have been credibly informed once and again, that Mr. Alline has baptized a Number of Persons in the different Parts of this Province. Now upon surveying his Principles which he has published to the World, who is there that can reconcile his Practice with that *Simplicity and godly Sincerity* which is to be looked for in Persons of the sacred Profession? or even with that *Honesty* which is common to Persons that make no Profession of Christianity? The *Quakers*, who renounce Water-Baptism in Principle and Practice, are more consistent than Mr. A. Their Principles and Practices are alike, and agree; but he declares that Baptism is of no Benefit or Importance, and yet he practices it.

SECTION XI.

Mr. A's Principles and Exhortations concerning Separation briefly viewed.

I SHALL here transcribe a few Passages, wherein our Author's Sentiments about Separation will appear; and I shall make some Observations on each Passage as we go along. Speaking about such as he supposes to be Partakers of redeeming Love, he has these Words, Page 256, 257. "And if you should ever be so happy as to partake of the Wonders of redeeming Love, whereby

" you may be a worthy Member of the true Church of
 " Christ; and in the course of God's Providence, have
 " your Lot cast in any Part of the World, where there
 " may be a few Followers of the Lamb; my sincere
 " Advice would be, as you love your own Souls, and
 " the Souls of others, that ye immediately sepearate from
 " the Powers of Darkneſs, shake off all Affinity with
 " any Church or Churches, that hold the Form of God-
 " lineſs without the Power, and gather yourselves together
 " in the Fellowship of the Goſpel, and the Bonds of
 " Peace, and ſuffer no one from Earth or Hell that may
 " invade your Priviledges, ever to rob you of that
 " Power and Liberty, which your bleſſed Lord hath
 " purchaſed for you with the Price of his own Blood."

There are juſt Grounds and Reaſons, no Doubt, for
 Profeſſors of Chriſtianity to ſepearate from the Company
 and Fellowship of ungodly Men; and eſpecially ſuch of
 them with whom they cannot hold free Communion with-
 out being Partakers with them in their Sin. And I be-
 lieve that the Caſe may be ſo circumſtanced, as to war-
 rant the Separation of ſincere Perſons from the religious
 Community to which they belong, after they have faith-
 fully endeavoured, in a lawful and warrantable Way, to
 remove the Evil and reform the Sin that is a Grief to
 them, and a Diſhonour to God, but without Succeſs;
 and after having exerciſed due Patience in the Matter,
 and ſeeing no Way to do better. But it is certain, that
 Chriſt has not ſhed his Blood to *purchaſe a Liberty* for
 Profeſſors of his Religion to promote, or be acceſſory in
 promoting Diviſion, Schiſm, and Faction in the Church
 of God. Nor does it appear that this Author has laid
 down any ſolid Reaſons, or propoſed any juſt Grounds
 for the Separation which he ſo zealouſly encourages and
 exhorts to. What he here propoſes is, " immediately
 " to ſepearate from the Powers of Darkneſs, ſhake off all
 " Affinity with any Church or Churches, that hold the
 " Form of godlineſs without the Power." Such Churches
 as hold the Form of Godlineſs without the Power, muſt
 be immediately ſepearated from, according to him. He
 does not ſay, thoſe that *deny* the Power of Godlineſs,
 but ſuch as only have it not. The Apoſtle has theſe
 Words,

Words, 2. Tim. iii. 5. *Having the Form of Godliness, but denying the Power thereof: from such turn away.* By such as deny the Power of Godliness the Apostle means such as he had described in the Verse before this, which he calls *Traitors, heady, high-minded, Lovers of Pleasures more than Lovers of God*; such as were false and deceitful, proud and conceited and scandalous Persons, making high Pretensions to Godliness, in Profession and outward show, and denying of it in their Practice, by their ungodly Living. And in the Verse next after the Text, they are described as Promoters of their Designs by creeping into Houses and bringing as many over to their Party as they can, Verse 6. *For of this Sort are they which creep into Houses, and lead Captive silly Women, laden with Sins, led away with divers Lusts.* Those that thus denied the power of Godliness in their ungodly Lives and Practices, the Apostle says, *From such turn away*: And his Exhortation is the same with Prov. iv. 14, 15. *Enter not into the Path of the Wicked, and go not in the Way of Evil Men; Avoid it, pass not by it, turn from it, and pass away.* But our Author has Nothing of this as a Ground of the Separation that he urges and exhorts to; but the Persons, or the Churches that must be immediately separated from, are those that are *wanting the Power of Godliness*. And such may be sensible of their Want, and sighing and lamenting their Want and their Misery arising therefrom: Yet notwithstanding, according to our Author, they must be separated from; and be called *Powers of Darkness* too, as if they were little or none better than the fallen Angels, called *the Rulers of the Darkness of this World*, Eph. vi. 12. This shews what an Opinion he has of the Churches that do not favour his Doctrine, Practice and Manner of Proceeding. These Churches too he exhorts "to shake off all Affinity with them;" All Covenant-Vows and solemn Obligations, made and ratified and confirmed, by calling the Holy God, the Searcher of Hearts to Witness; by which the Parties are bound to walk in holy Fellowship with the Church to which they belong, and use their endeavours to promote its Welfare, and in Love watch over the Members thereof, seeking and praying for their Good, and

and using earnest Endeavours to promote it: which Things are of the Nature and Essence of a Church Confederation, and often expressed in full and plain Terms; as also to maintain the Worship, Ordinances, and Order of God and his House: All such solemn Relation and Connexion, Vows, Covenants and Promises, *all Affinity must be shook off*, if they have any love for their own Souls or the Souls of others. Now does the Church of Rome go further than this, in *dissolving all Oaths, Promises, and Covenants, made to, and with Hereticks?* And is not this one of the leading Heads; and powerful Engines of Popery, employed to ruin and destroy all *Protestant Nations and Churches* upon Earth? They who do not know this, are not much acquainted with the deadly Engines of *Rome*, that have been employed for a long Time against the Civil and Ecclesiastical Constitutions of *Protestants*. Furthermore, our Author will have this Separation speedily to be attended, "immediately separate from the Powers of Darkness." There must be no Means used to redress any Grievance, or to remove any Sin or Scandal, nor any Thing done for the Removal of any Evil supposed, or really in the Church; nor any Exercise of Patience and Waiting to see what God will do, nor any Means used to obtain a regular Dismission, not so much as to ask or desire any such Thing; but "immediately separate from the Powers of Darkness, and shake of all Affinity" with them, viz. "My sincere Advice" is, as soon as ever these Directions fall into your Hands, do not look for any further Direction, "but come ye immediately from among them," let God's Word, or the Church to which you belong, or even your own Conscience, say what they will; pay no Regard to none of them; nor to your own Vows and Covenants, but "immediately shake off all Affinity with the Powers of Darkness," i. e. the Churches to which you belong.

Our Author has declared his Mind and Sentiments on the Subject of *Separation* further in Page 336, 337, 338. Therefore I would entreat such People, if they have "any Regard for their precious and immortal Souls, by no Means to halt any longer between two Opinions, neither

"neither turn their Backs on the Work of God (as I
 "believe many do) for fear of offending some legal Mi-
 "nisters of Pharisees; but come immediately from a-
 "mong them, and touch not the unclean Thing, least
 "ye be polluted with their Fornications; and by no
 "Means go with, or bid them God Speed: For if you
 "do, you will not only go against the express Com-
 "mand of God, (2. John x. 11.) but likewise will be
 "guilty of the Blood of Souls yourselves. -- Now if there
 "was Nothing to be known in these Matters, why
 "would the Lord of Glory so often have spoken so
 "positively by an express Command, that his People
 "should try the Spirits, (1 John iv. 1.) and separate from
 "them, and come out from among them? (2. Cor. vi.
 "17. Rev. xviii. 4.) And therefore, if these few Lines
 "should ever fall into the Hands of any of the true Fol-
 "lowers of the Lamb, who are not indulged with a
 "Gospel Minister, but are groaning under the legal
 "Improvements of unconverted Men; let me intreat
 "them in the Bowels of the Lord Jesus Christ, to ad-
 "here to those Commands of God, and come out from
 "among them, lest the Blood of Souls hang upon your
 "Garments."

Here our Author exhorts again to "come immedi-
 ately from among them;" and not be afraid of offending
 legal Ministers or Pharisees. He had exhorted before
 to shake off all *Affinity* with any Church or Churches,
 that hold the Form of Godliness without the Power;
 (which Churches he calls the Powers of Darkeness.) And
 least this should not be sufficient to make Persons break
 their solemn Covenants and Promises wherewith they
 were bound to walk orderly, and in Love and Fellowship
 with the religious Communities to which they had so
 promised; and lest they should have any Tenderness,
 Modesty, or Fear of giving just Occasion of Offence or
 Grief to others, by their Separation, Schism, and Faction;
 he now attempts to remove all cautious Fear and
 Tenderness about offending others from the Minds and
 Consciences of those whom he designs effectually to
 bring over to his own Principles and Practices, by ex-
 horting them, not to be afraid of offending some legal
 Ministers.

Ministers or Pharisees, but come immediately from among them. He would not have them be under the least Restraint from prosecuting Separation through Fear of offending any. He would have People come immediately from among them, and not mind any Thing about giving Offence, or others taking Offence at this Proceeding: Let others be offended, and stumble as much as they will, do not fear that; do not "turn your Backs on the Work of God, for Fear of offending some legal Ministers, or Pharisees, but come immediately from among them." Here our Author shews, that the Separation which he is pleading for, is to be *cloaked under the Pretence of adhering to the Work of God.* What he means, or what Ideas he has of a *Work of God*, may be difficult to determine fully: But he may be told, that Schism, and Separation, Rents and Divisions, taught and practiced among the Churches, and among the Professors of Christianity, that make a Scriptural Profession of their Faith in Christ, and Belief of the Truths of his Word, and are of blameless Life; to promote Separations, Rents and Divisions among them, is not the Way to forward and promote the gracious, and inexpressibly important Work of the holy Spirit of God, in convincing, regenerating and saving miserable Sinners: but on the Contrary, is one of the most effectual Means that is practiced by Satan and wicked Men, to grieve the holy Spirit, and hinder and obstruct his Work in converting and saving Sinners; and is a fatal Means, tending to the Ruin of the Kingdom and Interest of Christ, and the Promotion and Establishment of Satan's Interest and Kingdom on the Ruins thereof.

Our Author has quoted Passages of Scripture to support his Scheme of Separation, as he may think. One Text he refers to, is 2 Cor. vi. 17. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing; and I will receive you.* I suppose this to be the Text that our Author, and all that are joined with him in the Principles and Practices of Separation, build upon as much or more than any one Text in the Bible; and therefore it is of Use to understand the Meaning of it. That the Christian Co-

min'ians

Antibians are here commanded to sepearate from the Pagans, and not to join with them in their Pagan Worship, and Idolatry, and Infidelity, is most certain from the Context, and in particular from Ver. 16. *And what agreement hath the Temple of God with Idols? for ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my People.* Here the Apostle shews, that these Corinthians, who were Professors of the Religion of Christ, were God's spiritual Temple, with whom he dwelt by his Presence and Grace as in the literal Temple of Old; And as the holy Worship and Ordinances of God were appointed to be celebrated and kept up in the Temple of old, so they were built up a spiritual House, and holy Temple, to attend the Worship and Ordinances of God according to his Appointments, and to offer up spiritual Sacrifices of Prayer and Praise to God by Jesus Christ. Now the *Pagan Idols* were all around and among them, and idolatrous Worship constantly paid to them, which might endanger them, and draw them into the same; the *Apostle* therefore cautions them against having any Connexion at all with *Idols*, or the Worship paid to them by Idolaters. Idol Worship is one of the highest Affronts offered to God, that Men are guilty of in this World, as it is a practical disowning and renouncing the only living and true God, and setting up a dumb Idol in his Room and above him; and a Way in which Men hold Fellowship with Devils, 1, Cor. x. 19, 20. *What say I then? that the Idol is any Thing, or that which is offered in Sacrifice to Idols is any Thing? But, I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: And I would not that ye should have Fellowship with Devils.* In this Text the Apostle is writing on the same Subject that the Text concerns that we are considering, and is writing to the same People or Church in both; and he teaches that the Devils received the Worship that was paid to the Idols in their Sacrifices, and Idolaters held Fellowship with Devils in their Worship. And therefore, by Inspiration he saith, *Wherefore come out from among them, and be ye sepearate saith the Lord, and touch not the unclean Thing.* Idolatry is a most horrible

rible unclean Thing, and an Instigation of the Devil, and by which he is worshipped, to the highest Provocation of the most holy God. And therefore to sepearate from that, and from those that practised it, was, and still is the duty of all that Worship and serve the true God. But does this prove that Separation and Schism must be promoted and practised among those who worship the true God according to the Directions of his Word? Because Christians are commanded to sepearate from abominable Idols, and from Idolatry and Idolaters, will our Author think he has a Warrant from hence to teach and promote Separation and Division in the Church of God? And will he "intreat in the Bowels of the Lord Jesus Christ to adhere to this Command of God, and come out from" their Christian Brethren, and sepearate from them, although their Profession and Practice may stand in as good a Point of Light, and perhaps much better than most of them who sepearate from them? If he is disposed to treat the holy Scriptures so, he can make them serve his turn, not only for Division and Separation in the Church of God, but other horrid Wick- edness too. When it shall serve his Turn to suppress such as stand in his Way, and finding other Means to fail, he may be inclined to think that it might be doing some Service for God to kill them (John xvi. 2.) and so apply the Command of God to the People of Israel, to consume and utterly destroy all the idolatrous Inhabitants of Canaan Deut. vii. 16. *And thou shalt consume all the People which the Lord thy God shall deliver thee, thine Eye shall have no Pity upon them.* But this Command of God to Israel to kill and destroy all the Inhabitants of Canaan, by no Means warrants one Man to Murder another; nor does the Command of God to Christians to sepearate from abominable Idolaters, warrant them to sepearate one from the other, or give any Countenance to any to promote Separation, Division and Schism in the Church of God. When the Devil had a Mind to make our Saviour murder himself, he brought Scripture with a great deal of seeming Aptness to forward his Design, Math. iv. 6, and it is not strange if he tempt and prevail on Men to fly to the Scripture, and apply it to support their corrupt Prin- ciples.

tiples, and their base Designs against the Kingdom and Interest of Christ in this World. Another Scripture that our Author applies to his Purpose, is Rev. xviii. 4. *And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues.* So far as I know, all Protestant Writers agree, that this Chapter is applicable to none but *Mystical Babylon*, or the Church of Rome, the utter Destruction of which is foretold at large in this Portion of holy Scripture. The Party here spoken of, is said to have diffused her Fornication (i. e. Superstition, Idolatry, and false Worship) to all Nations, Ver. 3. *For all Nations have drunk of the Wine of the Wrath of her Fornication, and the Kings of the Earth have committed Fornication with her.*—And this Party is devoted to utter and sudden Destruction, Ver. 8. and the Party in which *was found the Blood of Saints, and Prophets, and of all that were slain upon the Earth*, ver. 24. Now, because God commanded his People to come out of *Babylon*, and from the Corruption and Idolatry of *Rome*, and not be Partakers therein, (which Command was obeyed by the Reformers from Popery) will our Author bring this Scripture to promote and vindicate his Attempts to divide, separate, and make Parties in all Churches where he comes or has Influence, that will not receive and fall in with his Principles and Practices? Because God commanded to come out of *Rome*, our Author exhorts all that adhere to him, immediately to break all Faith, Convenants, and Promises made to the religious Communities to which they belong, and separate from them, as they love their own Souls or the Souls of others.

Another Scripture brought to support Separation, by this Author is, 2. John x. 11. *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God Speed. For he that biddeth him God Speed is Partaker of his evil Deeds.* The Apostle tells who they are that he would have the Christians avoid, and not receive into their Houses, nor give any Countenance to them, least they should involve themselves in their Sin, as may be seen in Ver. 7, 9. *For many Deceivers are entered into the World, who confess not that Jesus Christ*

is come in the Flesh. This is a Deceiver and an Antichrist. Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God! He that abideth in the Doctrine of Christ, he hath both the Father and the Son. Here is taught in the plainest Manner; that he was a Deceiver, and not to be received by the Christians; who denied, or did not confess that Jesus Christ is come in the Flesh. Those that denied the Incarnation of Christ was not to be received! For in his so doing, he denied a Doctrine that is of such Importance; that the Denial of it overthrows and destroys the Whole of Christianity; and the Apostle warns the Christians not to receive such Persons, nor countenance them in the least. And he further observes, *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God.* Men that do not deny, but confess the Doctrine of Christ's Incarnation, that he is come in the Flesh, may, notwithstanding be so far from abiding in the Doctrine of Christ; that they may very justly be avoided as Deceivers and Hereticks. For Instance, a Man may be guilty of transgressing the Doctrine of Christ, by denying the Resurrection of the same Body of Christ that died upon the Cross, and was laid in the Sepulchre; or by denying the Resurrection of the same Bodies of Men that are laid in the Grave at Death; for both these Doctrines of Christ, although they are not the Doctrine of the *Incarnation*: And the denial of one or either of them overthrows the other, and at the same Time overthrows the whole Christian Doctrine. Men may deny, and be so opposite to the Doctrine of Christ, as that we may have just Warrant from this Scripture we are upon, to avoid them, and not receive them, or bid them God Speed. And the Apostle here gives Instruction for this very Purpose; and those Preachers which he would not have us receive, are such as bring not the Doctrine of Christ, as he declares in plain Words. But does this Text teach, that any Members of a Church or religious Community, should divide and separate from the Members that hold the Doctrines of the Lord Christ with as much or more Steadfastness, Care and Affection than themselves; and are as much attached to the Ways and Commands of Christ.

Christ in their Practice, as they themselves are? No, surely. This blessed Apostle never taught nor promoted Division nor Separation in any Church or Churches of Christ; but here gave express Directions to avoid such as should come to them, not bringing the plain and important Doctrines of the Lord Jesus Christ, but the contrary; *speaking perverse Things to draw away Disciples after them* and make Division and Parties among them: And his Instructions agree with the Apostle Paul to the Romans, as may be seen, Rom. xvi. 17. *Now I beseech you, Brethren, mark them with cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them.*

From these Things that have been observed on the Scriptures that our Author brings to support his Separation he so zealously pleads for, it appears, that if the Scriptures are compared and explained by Scripture, they will not in the least favour the Cause that he is labouring to support by alledging them, but the contrary. The Scriptures shew the greatest Abhorrence to his Separation.

Our Author appears to be as zealous to inculcate Separation from such Ministers as do not suit him, as from the Churches that are not according to his Mind. He has a remarkable Passage to this Purpose, which I shall here set down as it stands in Pag. 171, 172. "O fly
" them, ye that love your own Souls, or the Souls of
" others, as from the concealed Murderers of Souls, or
" undiscovered Jaws of eternal Perdition. For although
" they may appear so orthodox with Regard to the Letter of the Word, that you cannot flaw their Doctrine;
" yet if they have not the Spirit of Christ, they will
" lead you to eternal Perdition; and therefore you are
" commanded of God to flee from them, and forbear to
" bid them God Speed."

It appears to me, that Ministers of the Word who are corrupt and erroneous in Doctrine and Principle, or ungodly and scandalous in their Lives, are a heavy Calamity to the People they are set over; nor do I see much Prospect of a divine Blessing to accompany their Performances among their People, while they themselves are ungodly.

godly and corrupt in their Principles and Practices. And how far particular Persons may be justified in leaving such as are known and proved to be such as has been described, I shall not undertake to determine; but I think it would be the most likely Way to obtain a Blessing, to seek to reclaim them by such Ways and Means as are of Divine Appointment; which if they failed of Success, next seek to remove them in an orderly Way. But it is to be observed, that our Author has not given us any Thing whereby to determine, that the Ministers from whom he would have the People to fly, are such as are ungodly and scandalous in their Lives: He does not mention this as a Reason why we must fly from them. Nor does he suppose them to be corrupt and Heretical in their Principles and Doctrines; but supposes the Contrary when he says, "For although they may be so Orthodox with Regard to the Letter of the Word, that you cannot flaw their Doctrine; yet if they have not the Spirit of Christ they will lead you to eternal Perdition." Here is nothing in Principle or Practice alleged against them, but they are so orthodox that they cannot be discovered to have a Flaw in the Doctrines they preach, and yet they will lead to eternal Perdition. And these same Persons he exhorts to fly from, "as from the concealed Murderers of Souls, or undiscovered Jaws of eternal Perdition." He declares them to be *concealed* Murderers, and *undiscovered* Jaws of eternal Perdition; and yet we must fly from them. It is our duty to fly from such Evil as is certainly known, or apprehended to be and exist; but if we were to fly from the Evil that is *concealed* from us, and *undiscovered* by us, and not known to be; it is hard to say what there is that we must not fly from. No Wonder that Persons, both old and young, as soon as ever they embrace the Sentiments and Religion of our Author, are flying in Haste, from their Covenants, Promises, Brethren, Friends, from God's House, Worship, Order, and Ordinances, as has been seen in a Multitude of Instances since our Author has appeared on the Stage. Besides this, although the Ministers he speaks of are not by him taxed with *Heresy* or *moral Scandal*, yet they have Names given them

them to denote them to be exceeding vile, such as
 "Concealed Murderers of Souls, undiscovered Jaws of
 "eternal Perdition." Names black enough to be sure.
But if they have called the Master of the House Beelzebub,
how much more shall they call them of his Household? Mat.
 x. 20. We should be patient and humble, and bow our
 Souls before the Lord; when called *Murderers,*
and Jaws of Perdition; but should not think it strange,
 seeing our infinitely glorious Master was called *Beelzebub.*
 I trust that the few Ministers of the Gospel of Christ in
 this Land; have laid their Account so well, as that no
 one of them who is pursuing his Work with Diligence,
 and approving himself in Faithfulness and Fidelity to
 Christ, will in the least be discouraged or stumbled on
 Account of such Reproaches and Railleries as these. It
 is no new Thing for the most zealous and godly Mini-
 sters of Christ to be railed at in such a Manner as is here
 done. Says that holy Man, Mr. *Richard Baxter*, "Why
 "did God permit the Libertine Flock, to molest New
 "England; but to try them; and prepare them for the
 "civil and ecclesiastick Deliverance that thereby fol-
 "lowed? It had been well with England if the chief
 "Agents had done us afterwards here no more Hurt than
 "they did them there. Why did the Quakers here, so
 "fiercely rail in the Streets, and in our Churches against
 "the most zealous Ministers (since silenced) in 1655, till
 "1660; in as bitter Language as the malignant Drunk-
 "ards and Whoremongers did, and yet do; when as they
 "have since then quite altered their public Language
 "here? And why is George Keith and his other Quakers
 "from Pennsylvania; now assaulting the Churches in
 "New England? The Hunter knoweth where the best
 "Game is." Preface to Dr. *Cotton Mather's* History of
 Witchcraft. P. 7.

Had our Author proved that the Ministers that he
 calls *Murderers* of Souls, were *ungodly in their Lives*, or
 corrupt in their *Principles*; nay, if he had but proved
 that they were Maintainers of such Things as he has
 published to the World; he might with greater Propriety
 than he now has on his side, have called them such
 Names as he here has done, and elsewhere in this Book.

See Page 341. Speaking on his Two Mites being opposed, he has these Words, "Although I expect the Powers of Darknes will rise up against it from the Pulpit and Press." Here he is very explicit in describing the *Powers of Darknes*. They are such as from the Pulpit or Press communicate Instructions to Mankind: Or such as shall attempt to preach or write in Opposition to what he has asserted and published to the World. It seems to have been his Design aforehand to affright and terrify any against using any Means for the Vindication of the Truths and Doctrines of our holy Religion, either by *preaching* or *writing* in the Defence of them, if calling them bad Names would do it. But he must know, that it is not the Duty of those who are set for the Defence of the Gospel of Christ, to be affrighted from their Duty by Railleries, and bitter reproachful Names. It would not become Ministers of the Gospel of *Christ*, to desert his Truths and Ways, even though our Author by his Writings and Examples should set most, or all our People, over which we are set as Watchmen, a railing at us in the same Manner, and to the same Degrees that he himself has done. *Christ* expects his Ministers will adhere to, and hold fast his *Truth* at all Events come what will, and he greatly encourages them so to do. Rev. iii. 10, 11. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try all them that dwell upon the Earth. Behold, I come quickly; hold that fast which thou hast, that no Man take thy Crown.* These are the Words of Christ to the Angel, or Minister of the Church of *Philadelphia*, and equally serve to encourage, animate, and embolden each, and all of Christ's Ministers to hold fast his Truth.

We may see from these brief Remarks and Observations, how far the Aim and Design of our Author is to promote Division and Separation in the Church of God. And the foregoing Passages that are quoted from his Book (which are but a Part of what might be collected) may serve to shew the Reader, what a direct Tendency his Writings have, and in what Manner he has brought in the holy Scriptures to support and enforce his Principles

ples of Separation. And when these Sentiments that have such an open and manifest Tendency to promote Separation, are inculcated by one who in the Esteem of many, appears to have uncommon Sanctity, and great Zeal; what is there to hinder their taking Effect, to the dividing the dearest Christian Friends, and the separating of best regulated, and most strongly united Churches of Christ that there now is, or ever was on Earth? When once they can be persuaded to believe, that the Word of God enjoins them, as this Author asserts it does, to come out from among them, and immediately separate from them, and shake off all Affinity with them; what is there to bring them up or give a Check to their Separation, when they are made to believe that God's Word requires the Thing, and countenances them in it?

But I shall now proceed to propose a few Considerations briefly, to help us in forming a true and right Judgment of our Author's Principles of Separation; whether they are such as consist with, and may be reconciled with the plain and important Directions and Assertions of the holy Scriptures.

1. Is it not the indispensable Duty of all the professed Disciples of Christ, as enjoined upon them in his Word, to avoid Divisions, and seek to be joined together in the same in Mind; and the same Judgment? 1. Cor. i. 10. *Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you: but that ye be perfectly joined together in the same Mind, and in the same Judgment.* Eph. iv. 2, 3. *With all Lowliness and Meekness, with Long-suffering, forbearing one another in Love; endeavouring to keep the Unity of the Spirit in the Bond of Peace.*

2. Through the Remainders of Corruption in the Heart, and the various outward Temptations that offer in the Course of Providence; have not the best of Men enough to do to hold together in Agreement, Love, and Unity; without having any to augment the Causes, and encourage, and even exhort with Zeal and Vehemence, to divide and separate one from the other? The inward

Corruptions, and outward Trials and Temptations of godly People, are such, as tend to force them assunder as it were, and divide them from each other. Godly *Abraham* and *Lot*, met with such Trial and Difficulty on Account of their Herdsmen's Contention and Strife, that they could not well dwell together; though it seems there was none but themselves and their Families that worshipped the true God, that dwelt then together in the Place where they were situated, Gen. xiii. 5,---13. And blessed *Paul* and *Barnabas* had such sharp Contention that they parted assunder; such Difference arising between them, as issued in the Separation from each other. Acts xv. 37.---41. If such holy Men as these met with such Temptation as issued in their being parted from each other; we may infer from hence, that sincere and godly People who have not so much Grace as *Abraham*, *Paul*, and *Barnabas*, may be under great Temptation to Division and Separation; and stand in Need of Help and Assistance to guard them against it, and not of any Person or Thing to stir up the Corruption of their Hearts, or augment any outward Temptation that urges and prompts them to this Thing, which under certain Circumstances is very sinful and provoking to God.

3. Is it not a Note of *Wickedness in Men*, and highly displeasing and *abominable* in the Sight of God, to prosecute any Means or Measures to separate Friends, or sow Discord among Brethren? Prov. xvi. 28. *A froward Man soweth Strife, and a Wisperer separateth Chief Friends.* Prov. vi. 16. 19. *These six things doth the Lord hate; yea, seven are an Abomination unto him: A false Witness that speaketh Lies, and him that soweth Discord among Brethren.*

4. Is it not one of the most certain and fatal Means that Satan and wicked Men make Use of to destroy the Kingdom of Christ in general, or any particular Church or religious Community, to separate and divide it? Mat. xii. 25. *And Jesus knew their Thoughts, and said unto them, Every Kingdom divided against itself is brought to Desolation: And every City or House divided against itself shall not stand.*

5. Is not a Spirit of Division and Separation, a pro-

per.

per Fruit and *Work of the Flesh*, i. e. corrupt Nature, as properly and really as Idolatry, Witchcraft and Hatred, among which it is ranked in the holy Scriptures? Gal. v. 19, 20. *Now the Works of the Flesh are manifest, which are these---Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, SEDITIONS, Heresies, &c.* The *Sedition* which is here called a *Work of the Flesh*, is a *dividing into Parties*; which in the State is called *Sedition*, in the Church it is called *Schism*. And the Apostle has this awful Declaration respecting *Sedition*, as well as the other *Works of the Flesh*, Verse 21.---*Of the which I tell you before, as I have also told you in Time past, that they which do such Things shall not inherit the Kingdom of God.* *Sedition* is as much a *Work of the Flesh*, or of corrupt depraved Nature, as *Wrath* and *Strife* that are named immediately before it, are so. Men often Times are very forward in promoting a Party, with seeming Conscientiousness and Zeal for God and his Ways; But as there is manifestly oftentimes a Spirit of *Strife* accompanies the whole Proceeding; so there is manifestly a Spirit of *Sedition*, on which Root grows Division, Separation and Schism, accompanies the Proceeding of such Persons. But how much soever any are disposed to indulge a Spirit of *Sedition*, Separation and Schism in themselves, and teach it to, and countenance it in others; they may know that it is a *Work of the Flesh* as really and properly as *Adultery, Idolatry, Hatred, Strife* and *Witchcraft*, are so; And where it remains in the Heart, unsubdued and unmortified, and unrepented of, it will shut the Party out of Heaven as certainly as Drunkenness or Adultery; for saith the Apostle, *They which do such Things, shall not inherit the Kingdom of God.* Gal. v. 21.

6. The holy Scriptures plainly shew, that it is the *Work of Hereticks, Seducers, and false Teachers*, to draw away Disciples after themselves, and make Divisions, Separations and Parties in the Church of God, and among the Disciples of Christ, and Professors of Christianity. Acts xx. 29, 30. *For I know this, that after my Departure shall grievous Wolves enter in among you, not sparing the Flock. Also of your own selves shall Men arise,*
speaking

speaking perverse Things, to draw away Disciples after them. 2. Pet. ii. 1, 2, 3. But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction. And many shall follow their pernicious Ways, by Reason of whom the Way of Truth shall be evil spoken of. And through Covetousness shall they with feigned Words make Merchandize of you: Whose Judgment now of a long Time Lingereth not, and their Damnation slumbereth not. 2. Tim. iii. 6. For of this sort are they that creep into Houses, and lead captive silly Women, laden with Sins, led away with divers Lusts.

7. Are not those who are bold and fierce in Separation on themselves, and forward to promote Division and Separation among others, such as the holy Scriptures shew to be Persons that have an high Opinion of their own Holiness, but indeed are sensual and destitute of the sanctifying Virtue and Influence of the Holy Spirit? Isa. lxv. 5. Which say, Stand by thyself, come not near to me, for I am holier than thou: These are a Smoke in my Nose, a fire that burneth all the Day long. The Explanation of which Text take in the Words of Poole's Annotations. " Though they were so exceedingly guilty, yet
 " they pretended to a singular Sanctity, so as they would
 " not suffer others to come near, or touch them.-- And
 " certain it is, that amongst the Jews there was such a
 " Generation from whom the Pharisees in our Saviour's
 " Time derived; and this was the Reason of their not
 " eating except they washed, when they came from the
 " Market, Mark vii. 4. lest peradventure they should
 " there have touched some Heathen, or some Person who
 " was legally unclean. Thus they esteemed themselves
 " holier than others, tho' all their Holiness lay in Rituals,
 " and those too such as God never commanded. And
 " indeed those who most exceed in such ritual Holiness
 " (lying merely in a Separation from others, by the
 " Usage of some unwritten Traditions) come most short
 " in moral and true Holiness; for of these God saith,
 " these are a Smoke in my Nostrils, a Fire that burneth
 " all the Day; that is a continual Provocation to me;

as Smoke is an Offence to our Noses, Prov. x. 26. Compare this Text with Jude Ver. 19. *These be they who separate themselves, sensual, having not the Spirit.* In these Words the Apostle Jude shews, that however the Separates in his Time or after, might pretend to greater Holiness or Spirituality than others, and so separated from them; yet by this their Practice, they manifested themselves to be sensual Men, who were destitute of the Spirit, and void of all true Holiness.

8. Such as cause Divisions and Offences, either by their corrupt Principles which are contrary to the Doctrine of Christ, or by their Practices which have a dividing Tendency; are such as the holy Scriptures expressly command us to *mark* and *avoid*; assuring us at the same Time, that Persons of this Character are not serving our Lord Jesus Christ, whatever their Pretensions are, but are serving their own base Lusts, and driving at their own selfish Ends, while they deceive others with good Words and fair Speeches. Rom. xvi. 17, 18. *Now I beseech you, you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own Belly: and by good Words and fair Speeches deceive the Hearts of the Simple.* The Holy Spirit enjoins two Things upon Christians in these Words to be observed with respect to these dividing Persons. (1) *To mark them.* Mark them with Respect to the *Ends* they Drive at, for they serve not our Lord Jesus Christ but their own Belly: Mark them with Respect to the Means and Methods they take to effect their base Ends; their dividing Principles and Practices, all smoothed over with uncommon Sanctity in *good Words and fair Speeches*, whereby they deceive the Hearts of the Simple, and insensibly draw them over to their Party, and make them Tools to Work with in effecting their Designs: Mark them with Care and Attention, you have need of a piercing Eye in this Matter, the Designs are so base, and the Effects so fatal and deadly, and all masked with such *good Words and fair Speeches*, that if it were possible, to deceive the very Elect of God. Mat. xxiv. 24. (2.) *Avoid them.* Form no

Connexion,

Connexion with them, give them no Countenance nor Encouragement at all. While they pursue their dividing Methods, they have a Mark set upon them as Persons to be shunned and avoided by all sober People.

Before I dismiss this Subject, I must answer an Objection that is made in Vindication of *Division and Separation*.

Objection. Christ saith, Luke xii. 49, 51, 52, 53. *I am come to send Fire on the Earth, and what will I if it be already kindled? Suppose ye that I am come to give Peace on Earth? I tell you, Nay; but rather Division. For from henceforth there shall be five in one House divided, three against two, and two against three, The Father shall be divided against the Son, and the Son against the Father; the Mother against the Daughter, and the Daughter against the Mother: The Mother in Law against the Daughter in Law, and the Daughter in Law against her Mother in Law.* Here is Division and Separation in a high Degree, which Christ says he came to send; who then may presume to speak against it, and speak of the Teachers and Promoters of Division and Separation, as such as we should mark and avoid?

Answer, From what I have seen and heard, at Home and Abroad, I am satisfied, that some People think, that Division, Separation and Contention about the Things of Religion, is a Symptom of a Good and gracious Work of the holy Spirit of God among a People; and rather take it as a favourable Sign, and speak of it as such, rather than the contrary, and often alledge this Scripture which forms the Objection before us: And some are ready to say, *We must not be afraid of offending Men, &c.* But I cannot think that the Text we are upon, or any other in the Bible, will justify any in offending or stumbling others, or making and promoting Opposition in a heedless and careless Manner, nor caring what they do, or how much they offend any; nor do I think that any has just Grounds to conclude from this Scripture, that Division and Separation is any Thing that ought to be rejoiced at as any certain Sign of a Work of divine Grace among a People; because it is certain, that Division, Separation, and Disunion, is oftentimes the

Effect of God's Anger (Lam. iv. 16.) and is a heavy Calamity in its Kind : And such Effects may arise from the Lusts and Corruptions of Men's Hearts, being unrestrained of God and suffered to break out, where there is not the least Appearance of a Work of divine Grace, or of the holy Spirit among a People. When the holy Spirit is poured out upon a People, we may expect that the Corruption of the Hearts of Men will be stirred up, and the Effects may be very visible, and opposite to that which is good, and contrary to what ought to be : And Satan if he be not restrained, will mightily exert himself at such a Time, and we are not ignorant of his Devices : And there may be very distressing Circumstances accompanying the Work of the holy Spirit among a People, as well as very joyful and blessed Effects. But this does not give any Liberty for Men to promote Division and Contention in the Church of God, or even among Heathens and Infidels, by Ways and Means of their own devising, and to advance their own Ends and Designs in Opposition to the revealed Will of God and the Interest of Religion in the World. But for a more direct and particular Answer to the Objection, the following Things may be observed.

1. Christ never taught nor practised Separation from the Jewish Church, which was very corrupt both in Doctrine and Manners. He attended on the Ordinance of the *Passover* according to the Institution in the Law of *Moses*, the same night in which he was betrayed, and before he instituted the Sacrament of the Lord's Supper. Mat. xxvi. 17---22. And although he taught his Disciples to beware of the Leaven of the Pharisees and Sadducees, i. e. their Doctrines which were corrupt, (Mat. xvi. 6, 12.) yet he no where taught them to separate from the Jewish Church, and Service of the Temple : and the Apostles attended on the Worship of the Temple at the appointed Hours, after *Christ's* Ascension, and after they were endowed with the extraordinary Gifts of the Holy Ghost, Acts, iii. 1. In all the Directions of Christ given to the seven Churches in the second and third Chapters of the Revelation, we hear not a Word of Direction given to any of them for Separation, for

some among them to come out, and be seperate from the rest.

2. Christ as Lord of the Universe, has an absolute Right to send Fire on the Earth, viz. heavy Calamities, and Judgments that shall sweep away and consume Men, and their Enjoyments as Fire does; and he has the same absolute Right to leave all the Men on Earth to be divided, and set one against another, to their utter Ruin; and yet his so doing does not, nor would not give Men the least Right to use any direct Means to promote Division in a Church, or Family under any Pretence. Christ will destroy with an everlasting Destruction, all finally impenitent Sinners; but we are not to take the Work out of his Hand, and begin to kill and destroy wicked Men out of the Way before hand. So Christ has a Right to divide and scatter any Church or Churches of his, by letting loose *Persecutors* upon them, as he actually has done in many Instances, or by permitting false Teachers and Seducers to divide and scatter them; and yet his so doing will not give us the least Right to divide or separte any Church or Family, or use any Means for that Purpose; nor will it in the least excuse or exempt *Persecutors* and *Seducers* from the high Displeasure of Christ against them for their Wickedness. I do not think that the sense of the Text is, that Christ's chief Design in coming into the World, was to set Fire on the Earth to consume the Inhabitants of it, or directly to make Divisions among Men; but allowing that this was the direct Design of his coming into the World, to divide and destroy Men; yet this would not be any Warrant or Reason for our doing so, to the Violation of his exprefs Commands to the contrary.

3. The Gospel of Christ is a Mean of his own appointing to Convert Sinners to himself, and lead them on in the Way of Holiness. Therefore when any truly and fully embrace the Gospel of Christ, they are altered from what they were by Nature, and made to differ from others that are not so changed, both as to their inward Affections and Exercises, and in their outward Profession and Practice, at least they differ in their outward Profession and Practice from Pagans and Infidels; and so are divided

divided in these Respects from them; and those that do not truly embrace the Gospel with inward Affection, nor in their outward Profession and Practice, but remain in their natural and practical Opposition thereto, in these Respects are divided from and against them that do: and the Gospel of Christ may be, and indeed is the *indirect* Cause of this Division, where it comes, as some, and not all embrace it and are saved by it. And this I suppose to be the true Meaning of these Words of Christ in this Place of Scripture, The Gospel has no *direct* Tendency to cause Division, in the World, or in Churches or Families; but is a Constitution calculated to effect, promote and continue Union, Peace, and Agreement where it comes and is published: But as it is pointed against the Lusts of Men, and against all Sin, it may be, and most certainly is the *indirect* Cause or Occasion of Division and Contention among Men; and so it is the Occasion or Cause indirectly of the greater Condemnation of Sinners of Mankind that refuse to comply with it; although it is the Gospel of Salvation, and design'd and every Way suitably calculated in its direct Tendency, to effect the eternal Salvation of Men's Souls. It is the most joyful Tidings that ever were published to the World; yet to all those that reject it, it will indirectly be the Cause of the most aggravated Condemnation of any Thing in the World. In this Respect *Christ* came to set Fire on Earth, and to cause Division, in that his coming into the World and setting up his Kingdom in it, is by Satan and wicked Men made the Occasion of great Division, Contention, War and Destruction in the World: Yet notwithstanding *Christ is the Prince of Peace*, Isa. ix, 6, and the Design of his coming into the World was to *save Men's Lives, and not to destroy them*, Luk. ix. 54, 56. And so cautious was he about giving Offence to any needlessly, that once he wrought a Miracle to pay a certain Tribute that was required of him, that he might not offend them that demanded it of him, Mat. xvii. 24, 27. Christ no more came into the World to make Division, than he came to be a *Stumbling Stone* at which Men should stumble and fall, and eternally perish, Rom. ix. 32, 33. For they stumbled at that *Stumbling-Stone*;

as it is written, *Behold I lay in Sion, a Stumbling-Stone and Rock of Offence: And whosoever believeth on him shall not be ashamed.* Many are offended at Christ, and stumble and perish eternally, but this is no Proof that he is not able and willing to save all that come to God by him; neither is it any Proof that the Design of his Incarnation, Obedience and Death, was mainly intended to stumble and eternally damn Mankind; yet this his Incarnation and Death will be the Occasion *indirectly* of the greater Damnation of all that perish from under the Light of the Gospel, as no Doubt great Multitudes will. If the true and Faithful Ministers of Christ, behaving inoffensively and with all possible Prudence (as they above all Men on Earth are bound to do) speaking nothing but the *Truth as it is in Christ*, should indirectly thereby cause Division and Contention, as I am far from thinking but what this has been and will be the Case with many faithful Ministers of Christ's Gospel; yet notwithstanding, does this give the least Warrant for Men to arise, speaking perverse Things to draw away Disciples after them, Acts xx, 30, and make Parties, Rents and Schisms in the Church of Christ? This is a horrid *Abuse* of these Words of Christ we are considering, to make a Cloak of them for such Proceeding. But such a Use of them will well suit the Designs of the Devil against the Interest of Christ and Religion. The Devil is used to bring Scripture to support and enforce his Designs against Religion: he did so to Christ. And when he prevails to set the Word of Christ against the Work of Christ, and turns the Stream of the Word to support Things contrary to the Word and Work of the Spirit of God; then he carries all before him, and drives on furiously.

From these Things it appears, that those who bring these Words of Christ to support *Divisions, Contentions and Separations* among the Professors of Christianity, discover a great Deal of *Weakness or Wickedness*, or both together. They may as well use the Word of God to support and vindicate *Murder*, seeing God has often threatened and executed temporal Death upon particular Persons; and has threatened the Death of Multitudes often times by heavy Calamities which he sends upon a People.

I shall conclude this Objection with the Words of *President Edwards** on a like subject; saith he, "I believe that saying of our Saviour, *I came not to send Peace on Earth, but Division*, has been abused; as though when we see great Strife and Division arise about Religion, and violent Heats of Spirit against the truly pious, and a loud Clamour and Uproar against the Work of God, it was to be rejoiced in, because it is that which Christ came to send. It has almost been laid down as a Maxim by some, that the more Division and Strife, the better Sign; which naturally leads Persons to seek it and provoke it; or leads them to, and encourages them in such a Manner of Behaviour, such a Roughness and Sharpness, or such an affected Neglect, as has a natural Tendency to raise Prejudice and Opposition; instead of striving, as the Apostle did to his utmost, by all Meekness, Gentleness and Benevolence of Behaviour, to prevent or assuage it. Christ came to send a Sword on Earth, and to cause Division, no otherwise than he came to send Damnation; for Christ who is set for the glorious Restoration of some, is set for the Fall of others, and to be a Stone of Stumbling and Rock of Offence to them, and an Occasion of their vastly more aggravated and terrible Damnation; and this is always the Consequence of a great Out-pouring of the Spirit and Revival of vital Religion; it is the Means of the Salvation of some, and the more aggravated Damnation of others. But certainly this is no just Argument that Men's Exposedness to Damnation is not to be lamented, or that we should not exert ourselves to our utmost, in all the Methods that we can devise, that others might be saved, and to avoid all such Behaviour towards them, as tends to lead them down to Hell." Thus far may suffice for Answer to the Objection.

Our Remarks that have been made on Division and Separation, may help us in taking a View of our Author's *Principles*, and of his *Practices* by them that know, or have been acquainted with his Proceedings in this Province. From what I have seen and been acquainted

with

with from my own Knowledge and Observation; and from the repeated Representations to the Church and People of my Charge, from other Churches in this Province, setting forth their Divisions and requesting our Help directly, or not long after this Man has come among them, I might give the World an Account of Proceedings, where his Influence has extended, that would be exactly of a Piece with, and the genuine Production of our Author's Principles of Separation that are briefly noticed, and a Specimen given of them in this Section: But I pass that by, and only observe at this Time, that we, in *Tarmouth*, have seen the Conduct of our Author fully harmonizing and agreeing with his Principles of Division and Separation; and seen also the Influence of his Principles and Practice upon Others, forming them, to all appearance, to a full *Agreement*, with himself, both with Respect to the Principles of Division and Separation, and also to the open and aggravated Practice of the same.

I shall close this *Section* with the Words of the Synod at *Cambridge* in *New-England*, Anno 1649. in their *Platform of Church Discipline*. Chap. xiii. Sect. 1st, 2d, 4th, and 5th. " Church Members may not remove nor
 " depart from the Church, and so one from another as
 " they please, nor without just and weighty Cause, but
 " ought to live and dwell together, forasmuch as they
 " are commanded not to forsake the assembling of them-
 " selves together. Such Departure tends to the Dissolu-
 " tion and Ruin of the Body, as the pulling of Stones
 " and Pieces of Timber from the Building, and of
 " Members from the natural Body, tends to the Dis-
 " truction of the whole. Heb. x. 25.

" It is therefore the Duty of Church Members in such
 " Times and Places where Counsel may be had, to con-
 " sult with the Church whereof they are Members about
 " their Removal, that accordingly, they having their
 " Approbation, may be encouraged, or otherwise desist.
 " They who are joined with Consent, should not de-
 " part without Consent, except forced thereunto.

" Just Reasons for a Member's Removal of himself
 * from the Church, are, 1. If a Man cannot continue
 " without

“ without partaking in Sin. 2. In Case of personal Persecution: So *Paul* departed from the Disciples at *Damascus*. Also in Case of general Persecution, when all are scattered. 3. In Case of real, and not only pretended Want of competent Subsistence, a Door being opened for a better Supply in another Place, together with the Means of spiritual Edification. In these, or like Cases, a Member may lawfully remove, and the Church cannot lawfully detain him.

“ To separate from a Church, either out of Contempt of their holy Fellowship, or out of Covetousness, or for a greater Enlargement, with just Grief to the Church: Or out of Schism, or Want of Love, and out of a Spirit of Contention in Respect of some Unkindness, or some Evil only conceived, or indeed in the Church, which might and should be tolerated and healed with a Spirit of Meekness, and of which Evil the Church is not yet convinced (tho’ perhaps himself be) nor admonished: For these, or the like Reasons to withdraw from publick Communion in Words, or Seals, or Censures, is unlawful and Sinful.”

2. Tim. iv. 10. Rom. xvi. 17. Jude ver. 19. Eph. iv. 2, 3. Col. iii. 13. Gal. vi. 1, 2.

SECTION XII.

Some whole Pages all quoted as they stand in the Book, to give the Reader a clearer View of the Book, and the Author of it.

WHAT Passages I have taken out of this Book, entitled *Two Mites*, and inserted in all the foregoing *Sections*, I have exercised great Care in quoting them in his own Words, and none other that I know of, and have also been careful not to break the Sentences, or their Connexion, to make Words speak a *different Sense* from what they do as they stand connected, or placed in the Book: I am not conscious of a single Attempt of this Kind; but have taken Time and Pains to transcribe.

transcribe long Passages, to have the Sense full and complete, that there might be no just Ground to object; that the Author's Sentiments were misrepresented by unfair *Quotations*: But to leave no Room for such an Objection, and give the Reader some further View of the Book, and its Author, I shall transcribe five Pages together in Order; only breaking off now and then to make some short Remarks as I go along. And I begin at Page 302. at the sixth Line from the Top; and end at Page 307. at the fourth Line from the Top.

“ But if we believe the Word of God, we must believe
 “ that he is a Spirit, and will have all his Worshippers
 “ spiritual. And therefore when Man stood forth in
 “ the Image of God, he was possessed of an immortal
 “ Mind, cloathed with a spiritual Body, and in Possession
 “ of a spiritual Paradise: his immortal Mind, or
 “ Power of Thought, was originally, in God called his
 “ Breath: but now breathed forth into a creaturely
 “ State, and all his spiritual Cloathing was originally
 “ in God's eternal Out birth, now brought forth like-
 “ wise into a creaturely standing; and thus we see an
 “ Offspring of the divine Being.”

Remark 1. *God's eternal Out-birth.* What can this be? If we should not term this downright horrible Blasphemy (and I do not see how we can avoid it) yet what shall we, or what can we think of it? Who can explain it, or form an Idea of it? And here too, *All Man's spiritual Cloathing was originally in this eternal Out-birth.* What profound Mysteries are these to entertain the World with, concerning both the holy God, and his Creature Man.

“ Whose Welfare now both inward and outward
 “ Creature, wholly depends on retaining an Union with
 “ its Father; and that Union confirmed or broken by
 “ the Will of the inward Creature; so that of Course
 “ when the Will turned and broke off from its Father,
 “ it carried of all that Cloathing, Out-birth, or out-
 “ ward Creature, which stood forth related to it in a
 “ creaturely Standing; and being thus fallen off from
 “ eternal and universal Nature, it becomes a Curse and
 “ Hell to, and in itself; because it was now neither self
 “ existent, nor united to self existence.” Remr

Rem. 2. *And being fallen off from eternal and universal Nature.* What can this eternal universal Nature be? Is it the *Creation*, or Things that were made? No; these are not eternal; but were brought from Nothing in the Beginning. See in Sect. I. Is it God? No; our Author will not call the dreadful God by the Name of *universal Nature*; surely. This eternal universal Nature is something that Man fell off from, according to our Author: But what it is, is doubtless beyond the Reach of Angels or Men to tell; and therefore must remain a profound Secret in the Breast of our Author only.

"And therefore this whole creaturely System would immediately have been in the same State as the unredeemed Part will be after the grand Decision, had it not been for the Interposition by God in Flesh, by which it now stands forth a material World, with corporeal Hardness; so that of Course (although many have been puzzled to know what Means God would make use of, to destroy this elemental World.)"

Rem. 3. *The Interposition by God in Flesh, by which it now stands forth a material World, with corporeal Hardness.* Here the Interposition by God in Flesh, according to our Author, is the Means of the World's standing forth a *material World*, with *corporeal Hardness*. Who ever heard that the Incarnation of Christ gave *Materiality*, *Corporeity*, or *corporeal Hardness* to the *World*, before this Author? He had denied that there was any *corporeal Hardness* in the Creation before the Fall, P. 302. which Assertion was so bold and barefaced that he might think it would not do to let it pass without some Salvo; and therefore he now would have us believe that *corporeal Hardness* came into Existence in the Creation by the Interposition by God in Flesh, as he phrases it. Besides this, observe his Words further, "Although many have been much puzzled to know what Means God would make use of to destroy this elemental World." Note here, (1.) He thinks he has here found out what has much puzzled many others to know. What a high Opinion he must have of his Attainments in Knowledge and Sagacity. (2.) But who are those who have been much puzzled to know what means God would make Use of to

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destroy

destroy this elemental World, except it be those who have made their own Conceits and Imaginations the Rule of their judging of Things of this Nature? and are become great Strangers to their Bibles. 2. Pet. iii. 10, 12. *But the Day of the Lord will come as a Thief in the Night; in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up. Looking for, and hasting unto the coming of the Day of God, wherein the Heavens being on Fire shall, be dissolved and the Elements shall melt with fervent Heat.* But we proceed.

“ When the Incarnation of God has done its Office
 “ among the fallen Race, the Interposition ceasing, all
 “ corporeal Hardness, or material Elements must likewise cease: And then all whose Will has been turned,
 “ or inward Creature redeemed; being again united to
 “ the infinite and eternal Spirit, will carry back all that
 “ Cloathing, or Out-birth, which belongs to it; which
 “ is again united to eternal and universal Nature.”

Rem. 4. When the inward Creature is redeemed, being again united to the infinite and eternal Spirit, will carry back all that Cloathing, or Out-birth, which belongs to it; which is again united to eternal and universal Nature. Here, the Creature is united to the eternal Spirit, (which must be God) and carries back all that Cloathing, or Out-birth which belongs to it; and that Cloathing or Out-birth, is united to eternal and universal Nature. What Mysteries are here! Did there ever the like mysterious *Jargon*, and profound *Nonsense* drop from the *Lips* or *Pen* of any Man that had the exercise of his Reason, before?

“ And the others whose Will is not redeemed (but
 “ still going its own destructive Course) will sink forever;
 “ both inward and outward Creature in its own
 “ Hell. And thus, my dear Reader, unless you believe there is corporeal Hardness in God, in Heaven,
 “ and Hell, you must be convinced that the whole
 “ Cause of your standing now in this corporeal World,
 “ is only by the interposing of fallen Nature.

Rem. 5. You (he saith) must be convinced that the
 whole Cause of your standing now in this corporeal World,

is only by the interposing of fallen Nature. Now what can the *interposing of fallen Nature be, which is the whole Cause of our standing now in this corporeal World?* Interposing of fallen Nature is the whole Cause of our standing in this corporeal World. Let our Author mean what he will by these Words, yet as they here stand, they are a palpable denial of God's constant almighty Providence as exercised to sustain and uphold us in Life and Being. Mankind universally, both Christians and Heathens, (*Atheists* only excepted) the more thinking Part of them, acknowledge, that it is *God*, in whom we live, move, and have our Being; (and not the interposing of fallen Nature) is the whole Cause of our standing in this corporeal World. Acts xvii. 27, 28. *That they should seek the Lord---for in him we live, and move, and have our Being; as certain also of your own Poets have said: For we are his Offspring.*

“ And although many to support a rigorous Election, will pretend there is Nothing done by Christ for some particular Men; yet you may see it is as evident that no Man would stand in an elemental World, with a Body of Flesh and Blood, any more than the fallen Angels, was it not for the Interposition by Christ.

Rem. 6. Is not the almighty Power and Providence of God, sufficient to uphold a Body of Flesh and Blood in this elemental World, unless Christ in Character of Redeemer interpose in their Behalf? Marvelous indeed: Especially when we consider that the Bodies of the Wicked, by the almighty Power of God, will be made to endure the eternal Torments of Hell, *where the Worm dieth not, and the Fire is not quenched.* Mat. v. 29, 30. Mark ix. 43, 44. There will be no Need of the Interposition of Christ as Redeemer, to continue and uphold the Bodies of the Wicked in Hell; strange then it is, that the Bodies of Men cannot have a Standing or Continuance in this World without the Interposition of Christ as Redeemer.

“ You may likewise learn that, although the greatest Part of Professors conceive of Christ as in some distant Region interceeding with the Father for Sinners, or labouring to pacify him, as tho' he was not so com-
 “ passionate

“passionate as the Son, yet the Truth is, the Kingdom
 “of Grace, and the Intercession of Christ is in the Flesh;
 “by God’s incarnate Spirit. I know saith one, that the
 “Kingdom of God in some Degree, is in the Heart of
 “true Believers. True, dear Reader, the Kingdom of
 “God has not got possession of the inmost Soul, or
 “turned the Will of the Unbeliever, as it has of the
 “true, (if it had the whole Work would be done) yet
 “depend upon it there is no other Kingdom of Grace,
 “or Intercession of Christ that will do them any Good,
 “but this, God in the Flesh; for if there was, then there
 “might be some Intercession for Sinners after they have
 “left the Flesh. Yea, and methinks you can’t but re-
 “member that Christ, when speaking of a People who
 “were declared to be at the greatest Distance from Re-
 “demption, and against whom the greatest Curses were
 “denounced, declares in express Words, that the King-
 “dom of God was within them: And as it is not said
 “that God was in Christ reconciling himself to the
 “World, but the World to himself, I hope you will
 “nevermore imagine, that Christ is in some distant Re-
 “gion labouring to pacify the Father; nor yet think
 “yourself any more at Home, while you find you are
 “surrounded with corporeal Hardness, than a Criminal
 “at the Bar, with his Arm extended, waiting the im-
 “portant Turn; or ever imagine redeeming Love at a
 “Distance from you, for the Truth is this, you are al-
 “ready wrapped up in the Redeemer, and held upon Suf-
 “ferance a few Moments, while he labours to gain your
 “destructive Will, and turn it its proper Course.

Rem. 7. Observe here, how this Author has described
 the Intercession of Christ in the Flesh; and seems to use
 his Endeavours to baffle our Belief of the Intercession of
 Christ in Heaven: see his Words, “I hope you will ne-
 “vermore imagine that Christ is in some distant Region
 “labouring to pacify the Father.” That Christ is la-
 bouring to pacify the Father, is something of our Au-
 thor’s own making for aught I know; and if it is not, he
 may charge it on whom it belongs. But that Christ is
 in some distant Region making intercession for his Peo-
 ple here on Earth, is what we may not be afraid to be-
 lieve

lieve and assert. Rom. viii. 34.---*It is Christ that died, yea, rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.*

Again he says,---“nor think yourself any more at Home, while you find you are surrounded with corporeal Hardness, than a Criminal at the Bar, with his Arm extended, waiting the important Turn,” &c. Here is a Sentence to strike the Passions; the like of which the Book abounds; but who can make any Sense of it, or tell how to reconcile it with Scripture or Reason? He goes on, “Or ever imagine Redeeming Love at a Distance from you, for the Truth is this, you are already wrapped up in the Redeemer.” This is now applied to the Persons which in this very Sentence he represents by the Criminal at the Bar, with his Arm extended waiting the important Turn; these, he saith, “the Truth is this, you are already wrapped up in the Redeemer.” Make the Christless, graceless Sinner believe he is now wrapped up in Christ the Redeemer, and his Affection will quickly arise, and his Heart overflow with Joy, and he will tell you of his great Love to Christ, and Christ's Love to him; and his Mouth will be filled with Praise for Redeeming Love, so that himself and others may think and pronounce him converted, without much Difficulty. But at the same Time the Judgment of Scripture concerning him is,---*He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him,* John iii. 36. And when the poor deceived Man comes to see this, and only comes to have a Sight of the Truth of his State, as under the Wrath of God; his fond belief of a Falsehood will die away at once, and all his delusive Affections, Joys, Hopes and Confidence that was built upon, and arose from this Falsehood, will die with it; and he will see himself so far from being wrapped up in the Redeemer, that he has no Certainty of enjoying temporal Blessings, the smallest of them for a Moment; When he breathes out his Breath, he may never draw it again; nay, he has not the least Security for one Moment against dropping down into the bottomless Pit, and endless Destruction: And so far is he from being wrapped up in the Redeemer,

that without quickening and renewing Grace he must perish; and to obtain this, he lies at the sovereign Disposal of God whom he has greatly provoked by his Sins, and who may justly reject and cast him off forever; although, if in his Sovereignty he is pleased, he can regenerate and eternally save him: And this lays a Foundation against Despair, and urges strongly to earnest seeking of Mercy at the Hands of an offended Sovereign. What then does our Author mean, by telling Sinners, upon whom the Wrath of God abides, that they are *wrapped up in the Redeemer*? What readier Way can he take to deceive, and eternally ruin them, although he pretend ever so much Desire for their Conversion and Salvation? We proceed.

"Yea the whole Existence of this mortal World declares these important Truths; viz. that you are held up, by an interposing Hand, from an everlasting Hell; with redeeming Love all around you, labouring for your Redemption. And although some may say, that I am entertaining them with Mysteries that doth not concern them, yet it is not only held forth in all the Gospel, but is so essential, that if you had but a realizing Sense of it upon your Soul, you would break forth with Shouts of Joy, in the Language of the Angels at the Messiah in the Manger: Glory to God in the highest; Peace on Earth, and good Will to Men; And would own it to be the Gospel itself; preached not only in the Letter of the Word, but by every Thing around you; Rocks, Hills, and Vales; the City-Throng and the barren Waste; every Tree, Plant, and Insect, proclaims God incarnate for your Redemption."

Here is the End of the five Pages I proposed to set before the Reader.

Rem. 8. These Things are held forth in all the Gospel, our Author declares; and preached not only in the Letter of the Word, but by every Thing around us; such as Rocks, Hills, and Vales, &c; and every Plant and Insect proclaims God incarnate for our Redemption. The foregoing Remarks will help the Reader to see whether these Things are contained in all the Gospel. Our Author

Author says, Every Plant and Insect proclaims God incarnate for our Redemption; and in Page 159. he says, "Therefore it is as evident, that an unconverted Man cannot preach the Gospel, as Darkness cannot give Light, or Ice make a Man warm." Observe, the Trees, Plants and Insects can proclaim God incarnate for our Redemption, as he says; but unconverted Men can no more preach the Gospel, than Darkness can give Light, or Ice make a Man warm.

I have made such Remarks on Passages in this Book as I thought most proper, although I have not taken Notice of but a very small Part of what has appeared to me to be contrary to sound Doctrine, and tending to misguide, bewilder, and eternally to undo Men's Souls; because Time will not allow me to go over all that is exceptionable, in the Manner that I have done in these twelve Sections; it would be almost Endless: The Reader will see this from what was but briefly noticed on what was contained in the Compass of five Pages, inserted in this Section. I may have Occasion to quote some Passages from this Book hereafter; but in the following Sections I shall make some Observations on some other Books published by this Author.

I shall close this Section by observing, that this *Book*, entitled *Two Mites*. &c; is pointed against the Religion and Doctrines of the Bible, so far as I am capable to judge; and abounds greatly with bold, barefaced Assertions, and mysterious, uncouth and unintelligible Sentences, which it is not at all likely that the Author understands himself; and the Sentiments and Sentences are, in a great many Instances, inconsistent, and in direct Opposition to each other, so as mutually to overthrow and destroy each other, as also all true Religion and Godliness: Add to these, that it abounds with the heaviest *Censures* and *bitterest Railleries and Investives*, and *abusive Representations of the Principles of those* that are not of his Party and Way of thinking; while at the same Time there is abundance of fond Endearments, such as, *Dear Reader, my Dear Reader*, &c. (not that I think such Terms may not fitly be used by Divines, both in writing and preaching) and many other fond

Words whereby the Party that is aimed at, are affected and taken; and the whole Book is interspersed with *Poetry*, calculated to excite and raise the *Passions* of the Reader, especially the *young, ignorant, and inconsiderate*, who are influenced more by the Sound and Gingle of Words, than by solid Sentences, and rational and scriptural Ideas of divine and eternal Things; and hereby are prepared to take in, and embrace all the destructive and Religion-destroying, and Soul-destroying Sentiments contained therein; and presently become so influenced, as to be assimilated into the same Spirit and Temper that runs through this whole Book: People that are at a Distance, when they shall read this Book, and see the glaring *Absurdities, Inconsistencies, Mysteries, Blasphemies, Railleries*, and profound *Nonsense* and *ridiculous Insinuations*, that are to be found therein, may be inclin'd to think and say, This Performance will never do Hurt among any People that are favoured with, and have the least *Veneration* for the *holy Bible*; for it is so open and manifest that none will embrace it, nor the Author of it, until he openly retracts from those Sentiments. But we who have been Eye, and Ear Witnesses of the Effects and Prevalency of this Performance, can testify to the Contrary. Indeed sober understanding Persons abroad, both Ministers and private Christians, that have had Opportunity to observe the Malignancy, Subtilty, and Power of a Spirit of Error, and wild Imagination, will be able to form some suitable Ideas of our State and Circumstances in this Land; and I hope and trust will be excited to pity and pray for us.

SECTION XIII.

This Section contains some Passages taken from a Sermon preached at Liverpool, by the same Author, with some brief Remarks on them.

The Sermon on which the Remarks are made in this Section, has this Title prefixed to it, "A SERMON preached to and at the Request of a religious Society of young Men, united and engaged for the maintaining and enjoying religious Worship in *Liverpool*," on the 19th of November, 1782, By Henry Alline. The Text, Mark xvi. 5. *And entering into the Sepulchre, they saw a young Man sitting on the right Side, clothed in a long white Garment* :—

I SHALL proceed in this Section as in the last foregoing, by inserting the Author's Words, and then making some short Remarks on them: And I would here inform the Reader, and the Public, that I have not this Sermon by me, from whence the following Quotations are taken; I once saw it, and had the reading of it, and transcribed what here follows from it, with Exactness, for Ought I know: but in going over it the second Time, some Words may be missed or not placed right; and if it should so happen, I humbly hope it will be excused, as it will be what is beside my Intention, in that Case.

I have no great to remark on the Heads of this Sermon; but as it may give some Satisfaction to judicious Readers, who always prefer the most plain and literal Meaning of the sacred Text (where it will bear and agree with other Texts) before any mystical and obscure Meaning not so plainly taught, and perhaps not taught in the Text at all; I shall therefore set them down, which are these, namely,

Page 6. "First. Follow the Son of God to the Sepulchre, and examine the Nature and spiritual Sense thereof.

"Secondly, The spiritual Meaning of this Young Man being in the Sepulchre.

"Thirdly,

- “ Thirdly. What we are to understand by this young
 “ Man being at the right Hand of Christ while in
 “ the Sepulchre.
 “ Fourthly, and lastly. What we are to learn of his
 “ being cloathed in a long white Garment and some-
 “ thing of the Privileges of being thus with Christ
 “ in the Sepulchre.”

Remark. 1. These Heads of Discourse may serve to
 to amuse some; and perhaps excite the Commendations
 of such as are lead by mere Sound rather than plain
 naked Truth, and the Simplicity of the Doctrine of
 the holy Scripture; but how they may serve to instruct
 the Ignorant, or edify a serious Mind that is in the
 Search after Truth, is not easy to determine. Besides,
 I do not remember one Word or Sentence dropped in
 all the Sermon, that discovered that this *Young Man*, as
 the Evangelist calls him, was truly and properly an holy
Angel of God, sent from Heaven to declare the *Resurrec-*
tion of the *Lord Jesus*: I say, I do not remember a Sen-
 tence or Word in the Sermon that discovered this, tho’
 I will not positively affirm it. Had he told his Hearers
 this, there would not, perhaps, have been any Thing in
 this Text, more than any other, that was adapted to the
 Occasion on which the Sermon was preached: And be-
 sides, when we consider the young Man in the Text to be
 an holy *Angel* (as he indeed was) three of his four Heads
 of Discourse are as impertinent and remote from the Text,
 and the whole Context, as any Thing; as it properly
 teaches nothing about a young Man, but an holy *Angel*.
 — But I proceed,

Page 11. “ And O! let me intreat my Hearers to
 “ shake off some of the Prejudices of their Education,
 “ and receive a Jewel that may not only be a Blessing to
 “ your own Souls, especially you who are in the Prime
 “ of Life, just coming out to espouse the Redeemer’s
 “ Cause; but likewise arm you against the *Arian* and
 “ *Socinian* Invasions: For their Hands have been much
 “ strengthened against the Truths of the Gospel by many
 “ Preachers and Writers, who were labouring to vindicate
 “ the Gospel by holding forth that Christ, who was the
 “ very God, suffered and died to satisfy God; which the
 “ *Arians*

“ *Arians* and *Socinians* say, and well they may upon this Hypothesis, was God punishing himself to satisfy himself, and to fulfil some outward Law which Man had broken. And thus they say (using their own Comparison) he takes out of one Pocket and puts in the other; which indeed would be evidently inconsistent, as they observe. And yet it is held forth by every one who pretends that Jesus Christ died to satisfy something in God, which they call incensed Justice, and vindictive Wrath. O! my dear Hearers, banish, yea forever banish all such groundless, inconsistent, unscriptural, and God-dishonouring Principles or Conceptions from your Mind.”

Rem. 2. According to Author, to maintain that Christ died to satisfy the *Justice of God*, is a groundless, inconsistent, unscriptural, God-dishonouring Principle. But let our Author run on as he will, and charge the Principles of others with Things that they do not maintain, or hold any more than himself: Yet this we shall assert, That the *divine revenging Justice of God*, is a lovely, bright and glorious Perfection in the holy God; and it was altogether a becoming and glorious Act of Obedience for our Lord Jesus Christ to give his Life a Sacrifice to the *vindictive revenging Justice of God*, to atone for the Sin of Man! This has been attended to in Section fifth, to which the Reader is refer'd. Our Author brings in the Objection of the *Arians* and *Socinians* (as he says it is) to darken and reproach the Doctrine of Christ's Satisfaction; but he must make an open Retraction of what he has wrote, before the World, before we shall have any just Ground to think, that he does not deny the Satisfaction of Christ, as fully and palpably as any *Socinian* has done since that Sect first rose up in the Christian Church. See this Author's Sentiments exposed, Sect. V. And what he has here asserted will shew that my Representation of his Sentiments there, was not contrary to what he has fully discovered here.

Page 12, “ For if God hath made some such Law, the Breach of which will so incense him, that he must suffer to appease the Wrath and repair the Injury done to himself; then he hath not only made a Law to dis-

“ COVER

“ cover an austere and ostentatious Humour, but that
 “ exposes himself to an everlasting Loss and Injury,
 “ For, first, if Sin could break any such Law as would
 “ incense the Deity, then his Character is for ever im-
 “ peached; for the Wicked in Hell will be for ever
 “ perpetrating the same Crime, and consequently in-
 “ crease the same Injury to the Law, and Dishonour to
 “ his Name.”

Rem. 3. Observe here, he saith, “ If Sin could break
 “ any such Law as would incense the Deity, then his
 “ Character is for ever impeached.” Here he calls in
 Question and denies that Sin could break any such Law
 as would incense the holy God. According to this, Sin
 does not provoke nor incense the just God, nor is he
 angry with Sinners, nor does his Wrath abide upon Sin-
 ners that are out of Christ, nor need they fear the Dis-
 pleasure of God overtaking them. And if God is not in-
 censed and provoked at the Sin of Man in breaking his
 Law, then Christ had no Need to substitute himself, and
 stand in the Room and Stead of the Sinner, and die for
 his Offence; for God was not, offended nor incensed
 against the Sin of Man according to our Author. And
 further, according to this, Devils and wicked Men have
 not offended nor incensed his Justice against them; they
 have not offended God, nor done any Hurt. Here is
 the Strain our Author has gone into to dispute away the
 Doctrine of Christ's Satisfaction to the offended incensed
 Justice of God for the Sin of Man; which is the very
 Foundation of the Hope of a Sinner, and the only Door
 that is open'd to him for his Reconciliation to his offended
 God and dreadful Judge. True Faith in the Satisfaction
 that Christ has made to the incensed revenging Justice
 of God by his Blood, is the only sure quieting Con-
 sideration to the awakened convinced Conscience of the
 guilty Sinner. And how much our Author has done to
 pluck away this Ground of Hope, both here, and in his
Two Mites, must be left to the Reader to Judge for him-
 self. That God is offended, incensed and provoked
 with Sin, which is the Transgression of his Law, may be
 seen in Sect. V. where the Matter is stated and cleared,
 to make Way to prove that Christ died to satisfy the in-
 censed

incensed revenging Justice of God for the Sin of Man, to which the Reader is referred.

He goes on.

Page ib. " Well, but saith one, which I know is the
 " Reply of those who hold forth such an arbitrary incen-
 " sed God, and rigorous, he will forever punish the
 " Wicked in Hell for the Breach of that Law. To
 " which I answer, If I admit your Reply, yet you are
 " still as deep in the Mire as ever: for you not only
 " dress up a glorious Being in a ridiculous Habit, but
 " likewise have fettered yourselves with as many Incon-
 " sistencies as ever. For you have thus not only de-
 " clared that God is forever punishing the Wicked in
 " Hell, to be revenged, or receive the Penalty as you
 " say, of that Law which they have broken; but like-
 " wise that the Law must forever remain broken; for
 " every Sin deserves, as I know you will say, everlasting
 " Punishment. And as they are continually perpetrating
 " their Crimes to an infinite Extreme; so that in Stead
 " of God being even with them, the Penalty paid, or
 " the Law fulfilled, the Breach is infinitely enlarged,
 " the Injury increased; and therefore God and his Law
 " for ever sustain an encreasing Loss; for they are for-
 " ever encreasing their Rage and Rebellion against him.
 " Besides, if God's Justice was incensed as you say, and
 " his Wrath stirred up by so insignificant a Being (in
 " Comparison of God) as an Angel or Man, who may
 " not only stir up his Wrath, and incense him, but keep
 " him so forever; then what sort of a God do you wor-
 " ship? For methinks you must be so well acquainted
 " with the Nature of any Being incensed, and stirred up
 " in Wrath, as to know that a God incensed, or with
 " Wrath stirred up in him, is not only a God injured
 " and (Page 13.) wounded, but a God enraged: And
 " a God thus injured, vexed and enraged, is a God in
 " Passion, Misery and Torment, is a God in Hell. O
 " how shocking are the natural Constructions of such a
 " Principle. And yet I shall be branded as an Enemy
 " to the Gospel, and set as a Mark for the Arrows of
 " the Traditionists, because I oppose such Principles as
 " hold forth the great Jehovah to be possessed of such a
 " Nature as is the Nature of Devils."

Rem.

Rem. 4. Because some hold and maintain that Christ died to satisfy the incensed, revenging Justice of God, this Author says, "our Principles hold forth the great *" Jehovah to be possessed of such a Nature as is the Nature of Devils."* Let the Reader see what Pains he has taken to fix this Charge upon us. But his Way of arguing does not in the least prove our Principle to be wrong, but only shews that he has no Way to vindicate his Cause, but by dreadful bold Assertions, and heavy Imputations against them that he means to oppose: Having no Arguments in his Favour, he thinks, that to blacken the Principles of others will serve his Turn. But he must know, that we look upon *divine revenging Justice* to be so far from being like the *Nature of Devils*, as he charges upon us, that we maintain, that it is a very lovely, bright, and glorious Perfection in the Supreme Being; and appears so in the Sight and Judgment of all holy Men on Earth, and in the Sight of the Inhabitants of Heaven. See this proved in Sect. V.

He goes on.

Page ib. "Well my dear Heater, I have been obliged to make a long Digression, to discover and extract the *" Poison out of your wretched Principle."*

Rem. 5. All this Digression is made to discover and extract the Poison out of their wretched Principle. And did he make these poor young People at Liverpool believe that he got the Poison out of their Principle at last? If he did, I hope they will consider the Matter again. He goes on.

Page ib. "For blessed be his Name, he came down freely for my Redemption, and would have completed it, if the Hands of the Ungodly had never touched him."

Rem. 6. That Christ would have completed the Redemption of any one of Mankind if the Hands of the Ungodly had not touched him, is more than any one knows; especially, as it was the determinate Counsel of God from eternity that Christ should die by the Hands of Sinners, Acts ii. 23. and iv. 27, 28.

P. ib. "For as for the broken Law which he came to fulfil; true, it was broken indeed and he came to fulfil

" If

“ it But what was that Law but the natural Reflection
 “ of the divine Nature : And therefore when Man broke
 “ off from that God, or turned from the Tree of Life,
 “ the Law was broken in himself, (Page 14.) to his own
 “ Ruin. And now by Reason of the Contrariety of his
 “ Nature, the Reflections of the divine Nature (Law of
 “ the Tree of Life) became to him a flaming Sword.”

Rem. 7. Here is the *Law of the Tree of Life*, our Author has brought in to help to support, and make out his strange and absurd Arguings. There is the *moral Law*, the sum of which is contained in the ten Commandments, Exod. xx. and the *ceremonial Law* which had a *Shadow of good Things to come, and not the very Image of the Things*, Heb. x. 1. and the *Law of Sin and Death*, Rom. viii. 2. and vii. 2. viz. the natural *Corruption of the Heart*, which is continually urging to Lust and actual Sin, and is a powerful Principle like a Law, to hinder and restrain even Saints themselves from that which is good and right, and is the greatest of all Impediments that they meet with to obstruct their Course in Holiness. Rom. vii. 23. And there is the *Law of the Spirit of Life*, Rom. viii. 2. viz. the Holy Spirit's Influence, regenerating and working the new and heavenly Life on the Soul, with great Power and Efficacy. And there is a fifth *Law*, of which God is the Author, called the *Law of Nature*, viz. a Consciousness of Guilt or Innocence in a Man's own Breast, or the Knowledge of right and wrong. Rom. i. 32. and ii. 14, 25. But in all these, or in all the *Bible*, where is the *Law of the Tree of Life*, that our Author has brought in here? If he had Boldness enough to impose this upon the *Auditory* where this was preached, yet, is it not strange that he should thrust it out into the World? Could he think that he was in a World where every Individual was so ignorant and totally blind, as that not one of them would notice, or be able to shew the *Absurdity* of this *Novelty*, that is here introduced to support him in misrepresenting, reproaching, and villifying the Atonement and Satisfaction of the Lord Jesus, made to the incensed revenging Justice of God for the Sins of Men? And also in shamefully reproaching and abusing the soberest Part of the Christian World who profess and
 adhere

adhere to this precious Truth, as one of the principal Doctrines of the Bible?

He proceeds.

P. ib. "And therefore the whole Work of Christ is to heal the Wound; remove the Contrariety; and thereby fulfil the Law for, and in the Creature, and thereby bring him back again to an Union with, and Enjoyment of that Tree of Life in the Paradise of God."

Rem: 8. "The **WHOLE** Work of Christ is to heal the Wound, remove the Contrariety: and thereby fulfil the Law for and in the Creature;" our Author tells us here. Rather than not wholly overthrow the Doctrine of Christ's Satisfaction to the revenging Justice of God for the Sins of Men, he will venture to tell the World in plain Terms, That "whole Work of Christ is to heal the Wound, remove the Contrariety, and thereby fulfil the Law for, and in the Creature." Now observe, If the whole Work of Christ was to heal the Creature's Wound; and remove the Contrariety within (as our Author expresses the Matter) or to represent the Matter more clearly; if the whole Work of Christ lay with Men, with Sinners, in regenerating and sanctifying them, and enabling them to fulfil the Law, then the Mediation of Christ between God and Man is entirely overthrown at once. He is no longer a Mediator, if his whole Work lies with the Creature Man, in healing his Wound. If the whole Work of Christ lay with the Creature Man in regenerating and sanctifying him, not only is the Mediation of Christ between God and Man destroyed, but also the Redemption of Christ by *Price* and *Purchase* is overthrown and destroyed entirely. Redemption by Christ is twofold; viz. (1.) By *Price* and *Purchase*. 1 Pet. i. 18, 19. *Forasmuch as ye know that ye were not redeemed with corruptible Things---But with the precious Blood of Christ, as of a Lamb without Blemish and without Spot. Acts xv. 28.---feed the Church of God, which he hath purchased with his own Blood. (2.) By divine Power. Psa. cx. 3. Thy People shall be willing in the Day of thy Power.---Eph. i. 19. And what is the Exceeding Greatness of his Power to us-ward who believe; according to the Working of his mighty*

mighty Power. These are the Parts of Christ's Redemption which he performs in the Discharge of the *Offices* with which he is invested as great and glorious Mediator between God and Man. In the Discharge of his prophetic and kingly Offices, he redeems from Darkness, Blindness, Obstinacy, Enmity and Thralldom under Satan, by instructing, renewing, sanctifying, protecting, and glorifying in Heaven at last: In the Discharge of his *priestly Office*, he gave his *Life a Sacrifice*, and shed his Blood to atone for the Breach of the Divine Law, and make full Satisfaction to the incensed Revenging Justice of God for the Breach of his Law, and thereby redeem Sinners from the Curse of it: And in the Exercise of his *Priesthood*, he ever lives making intercession for his People in Heaven. Now this Part of Christ's Redemption, namely, by *Price* and *Purchase*, which was the most difficult and Stupendous Work of our Redemption that Christ performed, our Author denies, and declares, "The whole Work of Christ is to heal the Wound, remove the Contrariety; and thereby fulfilled the Law for, and in the Creature." And all this is gone into, that he may support himself in opposing the Doctrine of Christ's Atonement to satisfy the revenging Justice of God for the Sin of Man.

Before ever this Sermon was printed or heard of, I was satisfied from what he had published in his *Two Mites*, &c. that this Author had overthrown both the Mediation and Satisfaction of Christ, if there was any Regard to be paid to his Words; as I have briefly shown in the fifth Section of this Treatise:

Our Author goes on,

P. 1b. "And for this End he was obliged to enter
 " into all the Disorders and Miseries, yea I may say, Hell
 " of fallen Nature; that is in this fallen and disordered
 " Creature, to bear (and bring back from) all the
 " Contrariety of their Hellish Natures; labouring by his
 " own incarnate Spirit in the fallen Creature, until their
 " Contrariety is subdued, and Will reclaimed and brought
 " back from its State of Contrariety, to God again. And
 " this Labour in the Hell of the Creature's Contrariety,
 " was the Cause of his Suffering, when he saith his Soul



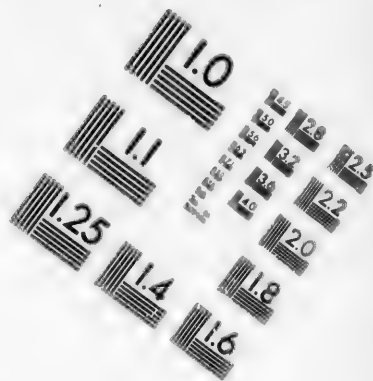
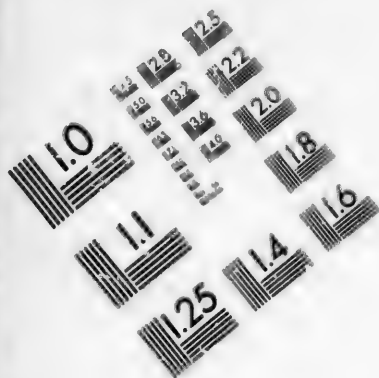
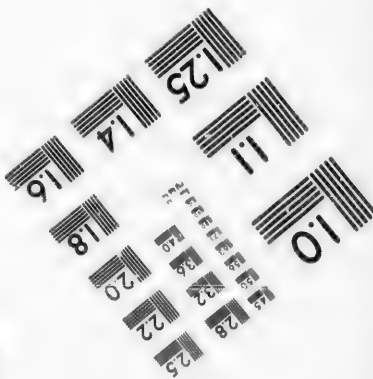
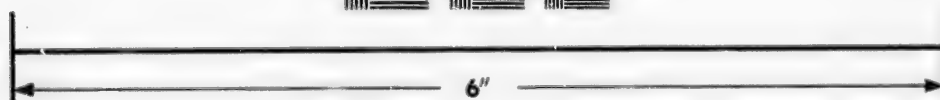
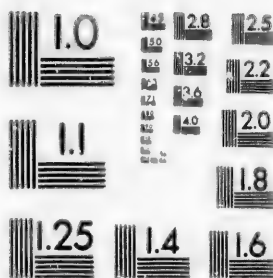


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“ was exceeding sorrowful, even unto Death : and this
 “ is the Way that God was in Christ reconciling the
 “ World unto himself; and declares himself that he
 “ suffered that Contradiction from the Nature of Sinners
 “ against himself, and even to the shedding of Blood,
 “ which Weight of Contrariety was the Cause of his
 “ Death. For when he entered in the fallen System at
 “ the first Instant of Man’s Revolt, he became incarnate,
 “ for he was then in the Flesh; and that incarnate Spirit
 “ was labouring in and under all this Contrariety, (A
 “ Sepulchre indeed) until the Period of Time that he
 “ assumed a particular Body of Flesh and Blood, and
 “ then his Agonies of Soul which before was not visible
 “ began to appear: Yea, so great was his Agony of
 “ Soul or incarnate Spirit in the whole fallen System,
 “ that when there was no corporeal Punishment inflicted
 “ on his Body, or elemental Frame was crushed even to
 “ the shedding of Blood, under the infinite Weight of
 “ that Contrariety which he was so related to.
 “ For you must not imagine that his Incarnation was
 “ only in that Particular (Pag. 15.) Body, but in all
 “ the Fallen System (centring to that Body) the Ago-
 “ nies of which forced the Blood through every Pore of
 “ his wasting Frame. And therefore it is very easy for
 “ you to see that the Jews were so far from being the
 “ Cause of his Death, although guilty of Murder in the
 “ strongest Terms, that if they had never touched or
 “ laid Hands on his Body, he would, under that infinite
 “ Weight of that Hellish Contrariety, labouring in
 “ Agonies of Soul to carry on his grand Design, and re-
 “ claiming this fallen Nature, have soon expired and
 “ given up the Ghost; that is the Agonies of his Soul,
 “ for it was his Soul that, was made an Offering for Sin, be-
 “ ing so much greater than his Body could bear, would
 “ so have crushed his Body as to overcome and put an
 “ End to his mortal Life.

Rem. 9. “ And for this End he was obliged to enter
 into all the Disorders and Misery, yea I may say Hell of
 fallen Nature, that is in this fallen and disordered
 Creature.” This our Author says of Christ. What an
 Idea of Christ is here conveyed? He entered into all
 the

the Disorders and Hell of fallen Nature, that is in this fallen and disordered Creature? The blessed *Jesus* partook of the *Infirmities* that accompanies human Nature since the Fall, such as *Hunger*, and *Weariness*, and *Pain*: But where are we taught in the History of his Life and Death on the Cross; that he entered into all the *Disorders*, yea, and Hell of fallen Nature, that is in this fallen and disordered Creature? The Second Person in the adorable Trinity; in the fullness of Time, took the human Nature, consisting of a Body of Flesh and Blood, and a reasonable Soul, into a personal Union with his divine Nature: but this Nature that he assumed, was pure and holy, unspotted and unblemished, both in Soul and Body. He was a *Lamb without Spot and without Blemish*. i. Pet. i. 19. A few Lines further, he says of Christ, "And this Labour in the Hell of the Creature's Contrariety, was the Cause of his Suffering, when he saith his Soul was exceeding sorrowful, even unto Death." The holy Scriptures tell us concerning the Sufferings of Christ, Isa. liii. §. 10. *But he was Wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed. Yet it pleased the Lord to bruise him; he hath put him to Grief: when thou shalt make his Soul an Offering for Sin.* The inspired Prophet tells us from whence Christ's Sufferings arose, when he says, *The Lord laid on him the Iniquities of us all, and bruised him, and put him to Grief, and made his Soul an Offering for Sin.*

But our Author tells us, that, "This Labour" of Christ "in the Hell of the Creature's Contrariety was the Cause of his Sufferings, when he saith his Soul was exceeding sorrowful even unto Death." Had our Author acknowledged the Truth; that the Soul and Body of Christ was made an Offering to the revenging Justice of God; under which he was bruised to make Satisfaction for the Iniquities which the Lord laid upon him, it would have overthrown his whole Scheme; and therefore he must invent something new, to account for the Sufferings of Christ, namely, "His Labour in the Hell of the Creature's Contrariety." This will do to amuse and confound the Reason and Judgment of those who

will suffer themselves to be imposed upon, by Words that are subversive of the Truth and Simplicity of the holy Scriptures; but never can tend to promote Godly Edification. He goes on to say concerning Christ, "For when he entered in the fallen System at the first Instant of Man's Revolt, he became incarnate, for he was then in the Flesh, and that incarnate Spirit was labouring in, and under all this Contrariety, until the Period of Time that he assumed a particular Body of Flesh and Blood; and then his Agony of Soul, which before was not visible, began to appear." Observe here, that Christ became incarnate at the first Instant of Man's Revolt; that is, at the Instant that our first *Parents, Adam and Eve* transgressed; viz. four thousand Years before his Incarnation that the Bible gives us an Account of. Further, the Agony of Christ's Soul was not visible till he took a Body of Flesh and Blood. Here he teaches us, that Christ had a human Soul before he had a Body; and he teaches that his Soul also was in all the fallen Race; as may be seen in the very next Words to these last quoted, which are these, "Yea, so great was his Agony of Soul, or incarnate Spirit in the whole fallen System, that when there was no corporeal Punishment inflicted on his Body, or elemental Frame was crushed even to the shedding of Blood, under the infinite Weight of Contrariety which he was so related to. For you must not imagine that his Incarnation was only in that particular Body, but in all the fallen System (centring to that Body) the Agonies of which forced the Blood through every Pore of his wasting Frame." Here our Author tells us, that the Christ he has in his Idea, was incarnate in all the fallen System, and this before he took a particular Body (as he expresses it) and after he took a human Body too. Now the Reader must conjecture for himself what this Being can be that was incarnate in all the fallen Race even from the first Instant that Man fell. Whatever Being our Author intends, it is certain that the Lord Jesus Christ was never incarnate in all the fallen Race, (or System as he phrases it) nor yet was he ever related to the Contrariety of *Man's Nature*, as this Author here asserts.

asserts. The human Nature which the holy Son of God assumed, was holy and without Sin, as the Angel declares to the Virgin Mary, Luke i. 35.---*Therefore also that holy Thing which shall be born of thee, shall be called the Son of God.* And although, by his assuming the human sinless Nature of Man, Christ is become related to our Nature more nearly than he is to the Angels; yet notwithstanding this, he has not, nor ever had any *Relation* to the *Corruption, Contrariety, or Defilement* of the human Nature; but on the contrary, even with Respect to his human Nature, he was and is entirely unconnected with it, and seperate from it. Heb. iv. 15.---*But was in all Points tempted like as we are, yet WITHOUT Sin.* Chap. vii. 26. *For such an High-Priest became us, who is holy, harmless, undefiled, seperate from Sinners, and made higher than the Heavens.* That Text in 1. Pet. ii. 24, *Who his own self bear our Sins in his own Body on the Tree,* ---does not teach that Christ was related to our Corruption, or was burdened or oppressed with, or felt the least Degree of sinful Workings or corrupt Inclinations, such as Men have, and such as the best and holiest Men on Earth are burdened with, and groan under: But the Truth taught here is, that Christ the Saviour of Sinners did bear and suffer the Punishment of the Sins of Men, which Sins were laid on him by Imputation, and the Punishment due for Sin according to the Law was inflicted on him; and this agrees with what was prophesied of him, Isa. liii. 6. *All we like Sheep have gone astray: we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all,* Christ as a Sin Offering did bear the Punishment of Men's Sins, both in his Soul and Body; but never had any Relation to the Corruption, Contrariety or Sin of our Nature, whatever our Author may teach and endeavour to make People believe to the Contrary.

I told the Reader in Section Vth, that the Christ which our Author had in his View, and of which he had given the World a Description, was something that was in each Individual of the fallen Race of Mankind, and had been in them ever since the fall of our first Parents, (though to tell us what it is may be impossible) and I

now leave it to the the Judgment of the impartial Reader, whether what is here asserted in his own Words, does not give sufficient Ground for such a Representation as I there gave.

But we proceed to take other Passages from our Author.

Page 16. " I dwell chiefly on that which I trust you now clearly understand; so that I hope you will never more imagine that he punished himself (for he was God) to satisfy himself, or be at a Loss about his Death and Sufferings, for he suffered even the Miseries of Hell.

" And now if any of my Hearers should be at a Loss about God's Wrath, Vengeance, Anger, &c. (which the Scriptures so often speak of) let me inform them of two Things.

" First. That where there is Sin and Guilt, the Nature of God is to them as Wrath and Vengeance indeed; by Reason of the Contrariety which, as before observed, was the Cause of Christ's Sufferings and Agonies, when he had taken so much Sin, Guilt, and Contrariety upon himself; and therefore, wherever this Contrariety remains, the Nature of God will be as a Rock to grind them to Powder.

Rem. 10. Observe our Author here, he says, " where there is Sin and Guilt, the Nature of God is to them as Wrath and Vengeance indeed." Our Author had quite forgot what he had asserted a little before, it seems, in P. 12. where having observed that some had said that God " will forever punish the Wicked in Hell for the Breach of the Law;" to which he replies, " If I admit your Reply, yet you are still as deep in the Mire as ever; for you hereby not only dress up a glorious Being in a ridiculous Habit, but likewise have fettered yourselves with as many Inconsistencies as ever." According to our Author, to suppose or believe that God will punish the Wicked in Hell for ever, is dressing up a glorious Being in a *ridiculous Habit*, and fettering ourselves with Inconsistencies; yet he can here tell us, " That where there is Sin and Guilt, the Nature of God is to them as Wrath and Vengeance indeed." It may

he does not look upon this as dressing up a glorious Being in a ridiculous Habit, because he uttered these Words himself, and so may be inclined to think favourably of them. And as to its Inconsistency with what he has asserted before and after it in his Sermon, the Reader must be Judge for himself.

He proceeds to say.

P. ib, " Secondly. God in infinite Mercy condescends
 " to speak to the fallen Creature as Things appear to
 " them in their fallen State; But when you are wholly
 " restored (Page 17.) back to God, you will find he
 " will speak to you plainly without Parables; and like-
 " wise find that there is Nothing incensed in him; but
 " you had been the wounded incensed and disordered
 " miserable Being yourself; and that it was in all these
 " Disorders, Death and Misery that Christ suffered;
 " and all to extricate you therefrom."

Rem. 11. Here our Author says, " God in infinite
 " Mercy condescends to speak to the fallen Creature as
 " Things appear to them in their fallen State." What
 an Insinuation is here, as though the true and holy God
 did not speak to us in his Word as *Things really are*, but
 only as they appear to us in our fallen State, and State
 of Blindness? How much does this look, as though
 the holy and blessed God kept back the Truth from Sin-
 ners, and when he tells them his *Wrath abides upon them*,
 John iii. 56. he only speaks to them as Things appear
 to them, but indeed are not as they appear to them?
 Here is a home Stroke struck to take off the Edge and
 Force of all the Threats of the divine Law that hold
 forth, in the plainest Manner, the unspeakably dreadful
Vengeance and Wrath of God that is pointed against all
 unholy Christless Sinners, and which will lie upon them
 to all Eternity, if they die in their Sins. What easy Work
 will Sinners make of it, to get over all the divine Threats
 recorded in the holy Scriptures, upon this Principle?
 When the Sinner reads, *that the Wrath of God abides*
on all Unbelievers; and that *curst is every one that con-*
tinueth not in all Things which are written in the Book of
the Law to do them, John iii. 36. Gal. iii. 10. he is fur-
 nished with Instruction, from our Author, to still the

Cries of Conscience, and quiet all Fears that may be raised and excited in the Mind, by referring to these Words, "God in his infinite Mercy condescends to speak to the fallen Creature as Things appear to them in their fallen State." And to this our Author adds, "But when you are wholly restored back to God, you will find he will speak to you plainly without Parables; and likewise find there is Nothing incensed in him." How directly do these Words tend to make the Sinner think that God has Nothing against him, nor is he angry with him, nor incensed against his Sin; but only God speaks to him in his Word, as Things appear to him in his fallen state, but at the same Time, he is not angry nor incensed against him in the least? What an easy Matter will the Sinner make of it, to submit and resign himself up to God, in the belief of this Falshood, namely, That God is not angry nor incensed against him? It is an easy Thing for a Man to put his Life into the Hand of his Friend, that he is sure has great Love for him: But it is a terrible Work to resign ourselves into the Hands of one, that we have greatly provoked and incensed by our Carriage towards him, especially when, he has Power and a just Right to take away our Life and destroy us for ever: And this is the true state of the Case of Sinners; God is greatly provoked with them, and incensed against their Sin, and his *Wrath* abides on all Christless Sinners while they continue such. It is very easy for our Author to make Profelytes to his own Party, if he can make poor unthinking inconsiderate Souls believe that God is not angry with them, and that there is "Nothing incensed in him." When they are made to believe this Falshood, then can they love God, and be confident that he loves them; but the Bottom and Foundation of all is Deception. Sinners who indeed are brought to submit and resign up themselves to God, are convinced that God is greatly offended with them, and may very justly destroy them; and oftentimes they are under lively and awful Apprehensions that they shall be rejected, and that God will destroy them forever. The excellent Mr. *Stoddard* in his *Guide to Christ*, when describing a false Submission to God which Persons de-

give themselves with, he has these Words, * "*When Men submit to God as looking upon him as not very angry.*" Some Sinners submit to God, and at the same Time they think they have some Love to God, and some Care of his Glory; and accordingly they look upon their Peace half made: truly this is no difficult Matter; it is easy for a Man to put his Life into the Hands of his Friend: There is no great Opposition to submit to God, when a Man is pretty Confident that God *will save him*; but it is another Thing to submit to God, when a Man does not see a Spark of Goodness in himself, when he looks upon God as bitterly angry with him, and is much afraid that God will utterly destroy him: When Men submit under such Circumstances, it is evident that God has conquered them, and that their Wills are broken."

It is an odd Business for any Person to pretend to undertake to preach the *Ministry of Reconciliation* to Sinners of Mankind (2, Cor. v, 18, 20.) and call upon them to be reconciled to God, which plainly supposes a *Breach of Friendship* subsisting between God and Man; and then to tell them, "there is Nothing incensed in God;" which in Effect is to tell them, that God has Nothing against them, is not angry, offended, or incensed against them.

I shall notice but one Passage more in this Sermon, which is this,

Page 26. "But I must now lead you to our fourth and last Observation, which was to discover the spiritual Meaning of this young Man being clothed in a long white Garment; and O that you may be seen to be thus clothed all your Days, and then may your Moments glide away with Joy."

"First. They are internally made Partakers of the Righteousness of Christ; not imputed as many imagine just to cover up their Sins, or any Thing done for them in some distant Region, to answer the Penalty of some outward Law, and thereby stand their Intercessor at a Distance; but the pure Spirit of Christ in them."

Rem. 12. Our Author under this Head of his Discourse

course, undertakes to discover the spiritual Meaning of this young Man being cloathed in a long white Garment: But why did he not tell his Hearers the *literal Meaning* of the Words in the Text, and discover to them, that the young Man cloathed in a long white Garment, was Nothing more nor less than an holy Angel of God, sent on a particular Message, viz. to declare that important and glorious Event of the Resurrection of Christ, the Lord of Angels, and made such an Appearance (*perhaps by assuming an airy body, as is thought by learned Men that the Angels often did when they appeared to, and conversed with Men*) as his Lord and Master saw fit that he should on such an Occasion? Had he told his Hearers this, he would have laid a Foundation for just Thoughts and Conceptions about the Sense of the Text, and any just and proper Inferences drawn from it, But not a Word of this Kind, that I remember, either here, or any where in the Sermon. He goes on to say, that the spiritual Meaning of this young Man being cloathed in a long white Garment is, "First. They are internally made Partakers of the Righteousness of Christ, not imputed as many imagine, just to cover up their Sins, or any Thing done for them in some distant Region, to answer the Penalty of some outward Law, and thereby stand their Intercessor at a Distance; but the pure Spirit of Christ in them." What Treatment does the holy Law of God, and the imputed Righteousness of Christ meet with from our Author here? I do not suppose but that many Persons abuse the Doctrine of Christ's Righteousness imputed, by making it a Pillow for their Sloth and Disobedience, and the support of their false Confidence and Hopes; but this gives no just Ground to think any more lightly of this important Doctrine, much less to reproach it, and treat it as not worthy of our Regard. Our Author when he is speaking of the Righteousness of Christ, says, "Not imputed as many imagine, just to cover up their Sins." The Imputation of Righteousness to cover our Sins, is derived, and treated with Disapprobation by our Author; but it is treated with great Veneration both by King David and the Apostle Paul, Psal. xxxii. 1, 2. Blessed is

the whole Transgression is forgiven, whose Sin is covered. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile. Rom. iv. 5, 6, 7, 8. But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness. Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man unto whom the Lord will not impute Sin. 1. Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. Phil. iii. 9. And he found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. Here are a few Scriptures which hold forth the Imputation of the Righteousness of Christ to Sinners of Mankind that believe in him, so plainly and fully, that our Author must not think that we shall all quit our Belief of this precious Doctrine because he has discovered a Dislike of it. The holy Scriptures hold forth two Ways of Justification; the one by a Man's own Righteousness or Works of Obedience and Conformity to the holy Law of God, Rom. iv. 2, 4. the other Way of Justification before God, is by the Righteousness of Christ imputed to a Sinner and received by Faith alone. And this latter is the only Way in which Sinners of Mankind are to seek and expect Justification and Acceptance with God, because all are involved in Sin and none keep the Law, and therefore none can be justified by their own Righteousness. Rom. iii. 22, 23, 24. Even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe; for there is no Difference: For all have sinned, and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Christ Jesus. Deny the Imputation of the Righteousness of Christ, and you shut the Door of Justification and Acceptance with God against Sinners, as to the procuring Cause of it. By the Imputation of the Righteousness of Christ, I understand the reckoning or accounting his Obedience which he performed to the

Law of God thro' the whole of his Life to the Death, to Sinners that believe in him, so as that they shall receive the Benefit of his Obedience as much as if they had performed it in their own Persons. Our Lord Jesus Christ fulfilled the Law perfectly, and *was obedient unto the Death, even the Death of the Cross*, Phil. ii. 8. and those who receive him, and are united to him by divine Faith, are Partakers of the Benefit of his glorious Obedience; hence he is said to be made of God unto them *Righteousness*, as well as Sanctification and Redemption, 1. Cor. i. 30. And Believers place their Hope and Dependence on this Righteousness of Christ, and desire to be found in it and make their Appearance in it before God at last. Phil. iii. 9.

Our Author allows of no Imputation of the Righteousness of Christ to Sinners, "but the pure Spirit of Christ in them;" in which Expressions he confounds, or rather wholly excludes Justification by Faith in the Righteousness of Christ, while he is teaching the Infusion of Grace into the Soul in Regeneration and Sanctification. But we must not give up the Doctrine of Justification by the Righteousness of Christ imputed, to make Way for the Doctrine of Regeneration and Sanctification by the holy Spirit, seeing both are taught with great Plainness, and the former as well as the latter in the holy Scriptures; and have a perfect Consistence and Agreement with each other: And as Things are constituted, the former is as absolutely necessary and essential to our Salvation, as the latter.

Here are a few Passages taken from this Sermon, which, together with the Remarks that are briefly made upon them, will help the Reader to see what an Agreement it has with his *Book* that we have made some Remarks upon; and also help us to form some Idea in what Manner the *Auditory* was entertained where this Sermon was preached. The second Time our Author came to *Yarmouth*, was upon his Return from *Liverpool*, in February the 6, 1782. and he tarried till the 19th Instant, thirteen Days inclusive of the Day he came and that on which he went away; in which Time, according to the Informations I had, he preached eighteen or nineteen Times,

Times. Now we cannot suppose that there was much Study joined with his preaching; and we see here something of what is in one of his most correct Discourses, as we may conclude it to be, as he no Doubt reviewed it after the preaching of it before it went to the Press: Now what may we reasonably suppose there was delivered in eighteen or nineteen Discourses delivered in so short a Space of Time, by a Person that made little or no Use of Study or Notes, as may be supposed was the Case with our Author, though I did not see him in this Space of Time?

SECTION XIV.

Some brief Remarks on the Pamphlet entitled Anti-Traditionist.

This Section contains some Passages taken from a Pamphlet which has this Title,

"The Anti-Traditionist. The Author Henry Alline."

This Pamphlet has no Date to it in what Year it was printed, nor the Printer's Name nor the Place where it was printed; it is so with that one which I have by me, and with all of them for ought I know. I do not remember that the Sermon referred to in the foregoing Section had any Date, or Printer's Name, but I am not certain of that. By what Accounts I have had about this *Anti-Traditionist*, I judge it was printed in *Halifax*, and it was sent to me from thence in the Month of April, 1783, not long after it was printed, by what I have heard.

I SHALL proceed to set down some Passages in the Author's own Words, and make but very brief Remarks on them.

Page 16. "And therefore O how shocking, Hellish, cruel, and blasphemous, is that God-dishonouring Thought or inconsistent Principle, that has been exhibited by many dark Zealots from both Pulpit and
" Press,

“ **Prest,** that Millions of immortal Spirits have been
 “ destined to the Racks of eternal Despair by this good
 “ God ; and many more, who will not come out to dis-
 “ cover their Nakedness so bare, who will say, that he
 “ did not design them for Misery, but for his own Glo-
 “ ry, lest them to be eternally miserable, when he might
 “ have prevented it, and likewise that they must be
 “ punished to all Eternity, to satisfy and appease some-
 “ thing that Sin has stirred up in him.”

Rem. 1. What a Representation is here given of the
 eternal Decrees and Purposes of God ; and of those who
 believe in them because they are so fully asserted in the
 Bible. The Death of Christ by the Hands of Sinners,
 was doubtless much more shocking than the eternal
 Death of guilty impenitent Sinners of Mankind ; and yet
 the holy Apostle Peter says of the Death of Christ, Acts.
 ii. 23. *Him, being delivered by the determinate Counsel*
and Foreknowledge of God, ye have taken, and by wicked
Hands have crucified and slain. And the Apostles when
 speaking immediately to God in Prayer, did not think it
 was Blasphemy to assert; that whatsoever was done to
 Christ, was according to what God had determined to
 be done, Acts. iv. 27, 28. *For of a Truth against thy*
holy Child Jesus, whom thou hast anointed, both Herod
and Pontius Pilate, with the Gentiles, and the People of
Israel were gathered together, for to do whatsoever thy
Hand, and thy Counsel determined before to be done. Now
 will our Author charge these Apostles, who were under
 the Inspiration of the holy Ghost, with holding a *Hellish,*
cruel, blasphemous, God-dishonouring Thought, and incon-
sistent Principle, because they believed and professed that
 all the horrid Abuse that Christ received from the Hands
 of Sinners, terminating in his shameful Death upon the
 Cross, was what God in his eternal Counsel had deter-
 mined before to be done? It may be, he would be
 shy of doing it in direct Terms ; but when the Matter is
 duly considered, the Heft of this Charge will be found to
 be against the blessed inspired *Writers of the New Testa-*
ment, and against the Holy Scriptures themselves, much
 more than against serious Professors of Christianity, who
 bow and submit their Reason to God's Revelation, and
 believe

believe the mysterious Doctrine of the eternal Decrees of God respecting Predestination of some Men to Life, and leaving others to perish, because God hath revealed it in his holy Word. Our Author is very welcome to use Arguments founded on Scripture and Reason, if he has any, to bring us off from our Belief of the high Decrees of God respecting eternal Election and Reprobation; but he must not think that Misrepresentations of, and Raileries against our Principles, will serve instead of solid Arguments and Reasonings, to fright us out of them.

Our Author is here attempting to support what he had advanced respecting the eternal Decrees of God in his first Book entitled *Two Mites*, &c. my Observations upon which, the Reader has in Sect. II.

Page 18. Speaking of God he says, " And therefore consequently must do all that can possibly be done, like (or consistent with) himself, to make happy, and prevent Misery; yea, as he can neither receive Benefit or Injury from Creatures miserable, or Creatures happy, it must be the most horrid Reflection on the divine Being, that Hell itself could invent, to say, that he either designs his Creatures for Misery, or even consents to their being miserable, when he could prevent it."

Rem. 2. Here is taught, that God does all that possibly can be done to make happy, and prevent Misery, and does not consent to the Misery of Creatures, when he could prevent it: And to suppose the contrary is the most horrid Reflection on the divine Being, that Hell itself could invent, he says. See limiting the Holy One of Israel Considered, in Sect. III.

Page 20. " So that consequently he is not only the Author, but the Father of all; and therefore, although it is the vain Opinion of many, that he made all Things out of Nothing, yet it is in itself inconsistent and impossible, with our infallible Hypothesis: For if God be thus infinite and immense, there cannot be any empty Void, or Room, where God is not, for he must be every where, and therefore it is impossible for any Thing to be made out of Nothing."

Rome

Rem. 3. Here is Creation out of Nothing palpably denied, and declared to be impossible. Here the Author persists in, and vindicates what he had asserted about Creation in his *Two Mites*, &c. See *Creation of all Things of Nothing*, Sect. I.

Page 21. "And therefore Adam was really from God, then and was God's Son. But as some will say, Why is it said that Man was made out of the Dust of the Earth? I answer, that all the Account that God has given to the World about the Creation, was given from Mount Sion to Moses, after Mankind had been two Thousand Years involved in the Darkness, Death and Disorders of their fallen State, and had so lost all Knowledge of their primitive State, or a spiritual World, that had God have spoken to them in such Things as they really were in a strict Sense, they could not possibly have understood the Relation; and therefore, you have Cause forever to adore him for his Condescension. But saith one again, why the Man signifies that God did not speak of Things as they really were: True my Reader, not as they were in themselves, but as they appeared to them to whom they were spoken; and if you would cast the Fault of the Manner of speaking upon any one, you must cast it upon God; for he hath often declared that he could not change nor repent; and yet in the very Narrative given of the Creation, and fall of the World, he declares that after they had fallen, and he had seen the greatness of their Sins and Disorders (as though he did not know it before) it so grieved him at the Heart, that he repented he had made them.

Rem. 4. Here again, as he had done in his Sermon, noticed before, our Author declares in plain Words, when speaking of the History of the Creation, "Had God have spoken to them of such Things as they were in a strict Sense, they could not possibly have understood the Relation;" that is, Man could not have understood the Relation if the holy God had given a strict and true Account of Things. And then to excuse himself and justify these Assertions, he says, "if you would cast the Fault of this Manner of speaking on any one, you must cast it upon God:" And then brings in the Instance

of

Of God his repenting: If the Holy God does not speak to us in the Scriptures as Things really are, only admit this one Idea, all revealed Religion is torn up by the Roots, and destroyed entirely. Let the judicious Reader ruminatè on the Quotation above; and examine it impartially; and see if it is not pointed directly at the Heart, and a fatal Stab at the Life of divine Revelation as really as any *Deist* ever gave, either in former or latter Times.

Page 22. "When God brought forth his Son, his immortal Power of Thought, was from the Life of God; and his immortal Clothing or Out-birth from God's eternal Out-birth; but as there will be some Enquiry in this Matter, I shall a little enlarge. And now after reflecting back on the Nature of the Triune God, as has already been discovered; you must observe, that through the whole Chain of Revelation you hear of God's being in Heaven, and of the Kingdom of Heaven; which is the Kingdom of God, sometimes called his Pavillion, and sometimes the everlasting Hills; and holding forth his Residence, or everlasting Out-birth; but let not my Reader imagine these created, or corporeal Heavens, or any Place made for his Residence; but what he was from Eternity possessed of, in and of himself: And therefore from this eternal Kingdom, Pavillion, or Out-birth, Adam; and all angelic Beings derive their Cloathing, or Out-birth, or paradisiacal Kingdom."

Rem. 5. Here is the holy God's eternal Out-birth, and Man's Out-birth too. Here is also a Cluster of other Mysteries, and dreadful Jargon, as may carry its own Evidence with it, and needs no Explanation of mine upon it.

Page 23, 24. "And therefore I think that any rational Christian that will adhere to Reason, and read the Word of God as a spiritual Chain, can no more imagine that that Paradise was corporeal, or that Adam eat of corporeal Food, than that we must believe in Transubstantion, because Christ declares that we cannot be saved, unless we eat his Flesh and drink his Blood: for the one is as positive as the other, and

" as plainly signifies corporeal. And therefore, I trust
 " by this Time, my Reader is convinced that a spiritual
 " Father did not bring forth a corporeal Son : but that
 " this new System was Angelick, spiritual and immortal. And as for this Man, so called, you must not
 " imagine him as a single Man, or as a Father with
 " Power to make more ; but an innumerable Throng
 " of Angelick Beings, brought forth in this glorious
 " System. And therefore, although many have been
 " much puzzled to be satisfied how Adam's Family
 " would have spread, if they had not fallen, yet it is
 " evident they would never wanted to spread if
 " they had not fallen, no more than the Saints in Heaven, when made one again by Christ, will wish to be
 " seperated."

Rem. 6. Our Author here attempts to shew that Adam
 had not a corporeal Body before the Fall ; and also that
 the System was angelick, spiritual, and immortal. He
 saith also, " as for this Man, we must not imagine him
 " as a single Man, or as a Father with Power to make
 " more ; but an innumerable Throng of angelick Beings
 " brought forth in this glorious System." The Reader
 may here see what an idea this Author has of Man, when
 he calls him an innumerable Throng of Angelick Beings."

Page 25. " In the Beginning God created the Heaven
 " and the Earth, my Reader will not presume to say
 " it was God's eternal Kingdom of Heaven (or Out
 " birth) for that was uncreated."

Rem. 7. He saith, the Kingdom of Heaven was *un-*
created ; therefore it must have existed from Eternity,
 according to him.

Page. 28. " And now as I would fain serve my Fei-
 " low Men in the Gospel, let me intreat my dear Read-
 " er to reflect back a Moment, and review what once
 " you, even an angelick Being with the vast Throng
 " united with, and solacing the Perfections of God thy
 " Father, and he had only possible Good, and therefore
 " thy everlasting Happiness and Welfare wholly depend-
 " ing in retaining that Union with him, and being con-
 " formed therein ; and the inward Creature, the ruling
 " Power

“ Power of all the whole System ; as that turns ; so turns
 “ the whole ; all standing as one together. And this
 “ innumerable Croud, or angelick System standing be-
 “ tween the Means of Confirmation and Apostacy, call-
 “ ed two Trees, the one of Life ; the other of Death ;
 “ the Knowledge of Evil ; but not as many vainly ima-
 “ gine, them corporeal Trees, for I cannot as yet be so
 “ imposed upon as to believe, that this Son of God
 “ stood in continual Need of sweet and sour Apples and
 “ other corporeal Fruit,” &c.--No, for although I
 “ shall expose myself to the Censures of almost all our
 “ Expositors, and be accounted ever so ignorant and
 “ wild, and stand as a Mark for all their Arrows ; yet
 “ God forbid that ever I should imagine that those Sons
 “ of God stood in Need of any such beastly Food ; being
 “ taught the contrary not only by the Word of God,
 “ but likewise from my own Experience.”

Rem. 3. Here is all corporeal Substance in Man's
 Body denied, when he is called an *angelic Being* : It is
 also here denied that Man stood in Need of the Fruits
 of the Earth for the Support of Life in his State of
 Uprightness : And our Author says he is taught the
 contrary of this, by the Word of God, and by his own
 Experience. But how he is taught this by the Word of
 God, is very strange, seeing the Fruits of the Earth were
 made and given to Man for Meat before his Fall: Gen.
 i. 19. *And God said, Behold I have given you every Herb
 bearing Seed, which is upon the Face of all the Earth, and
 every Tree, in the which is the Fruit of a Tree yielding
 Seed, to you it shall be for Meat.* And it is difficult to
 know how he was taught by his own Experience that
 Man before his Fall stood in no Need of the Fruits of the
 Earth, which he calls beastly Food : The blessed *Man
 Christ Jesus*, who was as *spiritual and holy*, and support-
 ed as much, at least, by divine Communications as
Adam was in his primitive State of Uprightness, he stood
 in Need of the Fruits of the Earth, and was hungry and
 thirsty.

Page 55. 56. “ O my Soul, and what could God do
 “ more ? but has he stooped so low ? Yea he has, for
 “ the eternal Word become Flesh and dwells among us.

“ Yea not only dwells among us as a Helper, but really
 “ in us as a Supporter from eternal Perdition: For
 “ there is nothing but this interposing Hand, or sup-
 “ pressing and restraining Spirit that keeps the Race of
 “ Adam from the same Pain and Misery, that the fallen
 “ Angels endure; yea, and that Moment that this Re-
 “ straint is broken through, the Creature awakes in
 “ keen Despair; but God being thus in them by his
 “ Incarnation, they are held in a Possibility of Redemp-
 “ tion. And thus God himself entered into all the Sin,
 “ Misery, and Contrariety of the fallen Creature; O
 “ can it, can it be? Is it possible?”

Rem. 9. According to this, God dwells in all Men as
 a Supporter from eternal Perdition; and God is in them
 by his Incarnation, by which they are held in a Possibili-
 ty of Redemption. This is according to what our Au-
 thor has often taught us before, that Christ is in all the
 fallen Race, and has been incarnate in them all ever
 since the Fall of our first Parents. How absurd this is,
 has been considered already.

Page 49. Our Author speaking of Christ, has these
 Words, “ How insupportable must be the Weight of all
 “ the Contrariety of innumerable Worlds upon his Soul,
 “ which was entirely spotless?”

Rem. 10 Here is asserted that Christ had the Weight
 of all the Contrariety of *innumerable Worlds* lying upon
 his Soul. The holy Scriptures inform us of the Sin and
 Fall of *Angels* and *Man*; which latter only, Christ came
 into the World to save, by obeying and dying in their
 Room and Stead. To assert that the Inhabitants of *in-*
numerable Worlds were fallen, and so stood in Need of a
 Saviour; or if they did, that Christ undertook to redeem
 and save them, is all without any Warrant from Scrip-
 ture. When Men give themselves the Liberty to follow
 their own vain Conceits in asserting Things they know
 nothing about; they expose themselves to be disbelieved,
 even when they speak the Truth.

Page 49. “ For although he was without Sin, yet he
 “ had taken the Sins of all the fallen System unto such
 “ near Relation with himself, as for to be as near his Soul
 “ as the Christian's own Sin is to him; and therefore
 “ since

“ since you have thus seen his spotless incarnate Spirit,
 “ agonizing under all this Contrariety, as near to him
 “ as if it was his own Sin, to regain the Course of fallen,
 “ and reclaim those raging tormenting Spirits, you will
 “ not be at a Loss about the Cause of his Sufferings and
 “ Death.”

Rem. 11. Here is asserted, That Christ took the Sin
 and Contrariety of the fallen System into such near Re-
 lation with himself, as for to be as near his Soul, as the
 Christian's own Sin is to him.

Page 55. “ We have viewed the Incarnation of God,
 “ and found it to be wholly for the Good of the fallen
 “ System; and therefore how inconsistent to imagine
 “ that God doth now, and will forever wear a Body of
 “ corporeal Flesh and Blood. Can any rational Christi-
 “ an admit of a Belief, that the infinite Jehovah would
 “ come down to this fallen Earth, to get an elemental
 “ Body for his own Benefit, or to carry to Heaven? ---
 “ But it is as inconsistent to imagine that he will keep that
 “ corporeal Body when the Work is done, as that he
 “ should continue forever in the Agonies of a Soul for-
 “ rowful even unto Death; for that was more ef-
 “ fential for Man's Redemption than the other.”

Rem. 12. The same blessed *Body of Christ* that was
 born of the *Virgin Mary*, and died upon the Cross, and
 was laid in the Sepulchre; the self-same Body and none
 other, arose from the Dead on the third Day, and a-
 scended up into Heaven; and the self-same Body Christ
 will make his appearance in when he shall come to judge
 the World at the last Day. Acts i, 10, 11. *And while
 they looked steadfastly towards Heaven, as he went up, be-
 bold, two Men stood by them in white Apparel, which also
 said, Ye Men of Gallilee, why stand ye gazing up into
 Heaven? this same Jesus which is taken up from you into
 Heaven, shall also come in like Manner as ye have seen him
 go into Heaven.* Acts. xvii. 31. *Because he hath appoint-
 ed a Day in which he will judge the World in Righteousness,
 by that MAN whom he hath ordained; whereof he hath
 given Assurance unto all Men, in that he hath raised him
 from the Dead.* The self same Body that the glorious
 Son of God tabernacled in here on Earth, the same he

ascended to Heaven in, and now dwells in, and in which he will come to judge the World at the last Day. See this Author's Sentiments about elemental Bodies considered Sect. IX.

Page 56, 57. " For it is generally he'd that Christ after he rose from the Dead, he went to some distant Place or World which they call Heaven, and there interceeds with the Father to prevail with him to have Mercy on Sinners. But saith one, do you deny Christ's Intercession? No my dear Reader by no Means; yet such Intercession as that I must deny in the strongest Terms, or else I must deny his being God, and likewise hold him and his Father to be two, and that he is more merciful than his Father. For if he was the very God, and thus pleading with God to be merciful to Sinners, he is talking like a Child to himself; or if he is not pleading with himself but with God as another Person, then he and his Father are two; though he said they were but one; and not only so but if he is thus pleading with his Father, we shall meet with more Difficulties in our Way still."

Rem. 13. What Pains is here taken to darken and dispute away the precious Doctrine of Christ's Intercession in Heaven? and what bold Words is here about Christ's talking like a Child to himself? Rom. viii. 34. *It is Christ that died, yea, rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us.* Heb. vii. 25. *Wherefore he is able also to save them to the Uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.*

Page 64. " Observe, he saith, God is the God of Abraham, Isaac, and Jacob, and then declares that God is not the God of the Dead, but of the Living; when if those Men had dead Bodies in the Grave, he must be the God of the Dead: For Abraham, Isaac and Jacob, are but Part alive, and the other Part dead. Besides, could you ever conceive of a Possibility of an Being either immortal or mortal, from the most exalted Angel to the meanest Worm or Insect, to be divided in two, and both Parts exist and come together again in Life? And then
" what

“ what can be more inconsistent than for an Offspring of
“ God to be divided and exist in two Parts ?

Rem. 14. It is here declared to be impossible and in-
consistent for any Being to be divided, and both Parts
come together again in Life. According to this, the
Soul and Body of Men that are separated and divided at
Death; *the Body, or Dust returning to the Earth as it was;*
and the spirit returning to God who gave it. Eccl. xii. 7.
shall never come together again in Life. Did ever any
Sadducee more palpably deny the Resurrection of the Body
and Reunion of the Soul and Body at the Resurrection,
than what is here done by this Author? He had made
great Use of a *spiritual immortal Body*, to blind the Eyes
of the inattentive Reader, in his *Two Mites*, &c. and to
cover and conceal his Disbelief of the Resurrection of the
Body (though I was well satisfied about his Denial of it
before this Pamphlet was printed or heard of) but now
he is not cautious enough to conceal what is at the Bot-
tom any longer, and testifies his Disbelief of the *Possibili-
ty of any Being its being divided in two, and both Parts
exist, and come together again in Life*: and adds, “ And
“ then what can be more inconsistent than for an Off-
“ spring of God to be divided, and exist in two Parts?”
And yet in the next Sentence but one, he says, “ And
“ therefore do not charge me with a Denial of that glo-
“ rious and important Doctrine of the Resurrection, be-
“ cause I refuse to hold it in such a Manner as would be
“ impossible to be true.” But what will it avail to ex-
cuse himself, and pretend a Veneration for the Doc-
trine of Resurrection, when he has declared the Impossi-
bility of any Being to exist, being divided, and then
come together again in Life? I say, what will it avail
him, when he has hit upon a Vein of thinking, and sug-
gested such *Ideas*, as tears up by the Roots all Ideas or
Possibility of the Resurrection of the Body and Reunion
of the Soul and Body at the last Day?

See the Evidence of the Resurrection of the Body in
Sect. IX.

He goes on to say,

Page 64. “ Or if any should say again, This appears
“ as if they rose some before the others: Let me repeat

"it, that under this Canopy of Time in this mortal and corporeal State, there appears a Succession; but there is no such Thing as before or after; and therefore they cannot rise one before the other. For although you may think it strange, yet let me tell you, that if Stephen, who was Martyred four Thousand Years (to us in this World) after Abel, had have asked as soon as he awoke in Eternity, the first Martyr how long he had been in Heaven, he would have replied, No length of Time at all; for I have just this Instant left my imprisoned State, and awoke in Eternity."

Rep. 15. Only admit of the Assertions and Reasonings advanced here; and all Words, and Sentences of Words are confounded, and at once become ineffectual and useless to convey our Ideas one to another about any Thing or Things whatsoever that are the Objects of our Thoughts and Contemplations.

It is now seventeen Hundred Years since the Graves were opened, and many dead Bodies of Saints which slept, arose and came out of the Graves. (Mat. xxvii. 52, 53.) Now, if it were possible for us to join their Society, and ask them the Question, How long Time is it since that memorable Event of the opening of the Graves, and your coming out of them after the Resurrection of Christ? Can we think that they are so acquainted with the Art of confounding all Language and Ideas of Words, as to reply, *It is no Time at all, the Graves were opened now, and we came out of them this Instant?*

He proceeds to say,

Page 64, 65, "But faith my Reader, if this be the Case, what must I understand by God's so often speaking of the Day of Judgment, and that we should not sorrow for those that sleep in Jesus, &c? I answer, first, that God stoops to converse with the Inhabitants of Time according to their Conceptions of Things, as I have proved already; which indeed is clearly Manifested by the very Words that you expressed; for he there declares, that they are asleep; not the Bodies only, but the whole Creature, for he says them; and therefore if that is spoken of them as it really is with
"them

them; then they are both Body and Soul in a State of
 " Sleep and Insensibility; for he doth not say that their
 " Dust only is asleep, but they are asleep. So that no-
 " thing can be more plain, that it is spoken to us, as it
 " appears: For surely you can but know, that so great
 " is our ignorance of a spiritual World, that when Thou-
 " sands and tens of Thousands exchange Worlds before
 " your Eyes, they are to you not only as fallen into a
 " sleep, but seemingly out of Existence; yea and Igno-
 " rance of them even now, so sinks and staggers our
 " Faith, that we are ready to shrink from the Precipice;
 " although God in infinite Love to us, and Pity for
 " our Ignorance has declared, that we have no Cause to
 " sorrow for them, or shrink from the Grave as those
 " that have no Hope of immortality, for we shall see
 " them again, and appear with them in Glory."

Rem. 16. These are Reasonings framed to prove that
 God does not speak to us in his Word, as Things really
 are; but only according to our Conceptions, and as
 Things appear to us in our State of Ignorance and Blind-
 ness. Our Author says, " God stoops to converse with
 " the Inhabitants of Time according to their Conception
 " on of Things, as I have proved already." But when
 or where did he prove this? Does the holy God, the God
 of Truth, *shape and conform his Revelation* of his Mind
 and Will according to the *blind, misguided, selfish, and*
false Conceptions of Men in this World? When our Au-
 thor has proved this, he will have proved enough to ren-
 der the Bible useless, and establish *Deists* in their *Disbe-
 lief* and *Contempt* of it. But at present, we may rest sa-
 tisfied, that this Sentiment is only asserted by our Au-
 thor, to serve his own Designs and Purposes, but is not,
 nor cannot be proved by him. When he shall make an-
 other Attempt to prove that the Revelation of the Bible
 is according to the Conceptions that Men have of Things,
 and as Things appear to them in their State of Blind-
 ness and Ignorance, *but not as Things really are*; he need
 not entitle his Piece *The Anti-Traditionist*, but, *The*
Anti-Scripturist; and then *Deists* will know who is on
 their Side; and People that adhere to divine Revelation,
 in which the Mind and Heart of the God of Truth is re-
 vealed

sealed to them, respecting the whole of what they are to believe and practice, and concerning their eternal Salvation, will be on their Watch and Guard, and not be so likely to be ensnared and ruined thereby.

Page 65. "And with Regard to the Day of Judgment, I need not say much to ease your Mind about that: for what is the Judgment but the Creature with an open Conscience being brought before the Judge of all the Earth? And surely you will believe that this is the Case with the Creature the Moment he awakes in Eternity; for God is every where, and therefore you cannot imagine them to be put into some Prison from the Presence of God, from which they are brought out and judged; and then put back again from his Presence; for they are always in his Presence, and therefore always standing at the impartial Bar, and are forever in the Agonies of Despair to get away from that Bar, but cannot. And therefore I not only attest to a Day of Judgment, but to an eternal Judgment."

Rem. 17. Here is asserted that the Judgment of God at the last Day and End of the World, is eternal: and that the Wicked are always in the Presence of God, and always standing at the Bar. These Assertions are directly opposite to the Description of the last and final Judgment given in the Scriptures. The last and final Judgment is a Period never called *eternal* in Scripture, but constantly called a *Day*; by which is not understood a natural Day according to our Calculation or reckoning of Time, but a Period suitable for the great Purposes of the last Judgment, which may be a Thousand Years for ought appears from Scripture; yet is a Period which will have a Beginning when Christ the Judge shall descend from Heaven, and raise the Dead, and gather all Nations before him; and will have an End, when the Wicked shall be driven away into everlasting Punishment with the Devil and his Angels; and the Righteous shall go into Life Eternal. The Reader may consult these Scriptures at Leisure, which would be too tedious to insert here. Mat. xxv. 31, 32, 41, 46. Acts. xvii. 31. Rom. ii. 5, 16. 2. Thess. i. 7, 8, 9. 2. Pet. iii. 8, 10.

Page 66. " And thus my dear Reader, you are really
 " in, like, and surrounded with all the Nature and Mi-
 " series of Hell; although you do not feel it now; or
 " else you are in, and surrounded with all the Purity,
 " Joys, and Glory of Heaven; though by Reason of
 " the Remains of Sin, you do not yet fully know and
 " enjoy it."

Rem. 18. Men here in this World, are either in all
 the *Miseries of Hell*, and yet do not feel it; or else in
 all the *Purity, Joys, and Glory of Heaven*, and yet do not
 fully know and enjoy it. Men really in Hea., or in Hea-
 ven, and yet do not feel the one, nor know and enjoy
 the other. Let the Reader make a Pause for a Mo-
 ment.

Page 68. " My Obligations have been pressing to
 " venture out for the Glory of God, and good of Souls
 " in these few Lines, against the Rage of Hell, the
 " Frowns of the prophane World, the Censure of the
 " Pharisee, and inveterate Arrows of the unconverted
 " Clergy; hoping and trusting that God will bless them
 " to the unspeakable Advantage of Saints and Sin-
 " ners."

Rem 19. Can our Author think that his venturing out
 in this Piece, was for the Glory of God, and Good of
 Souls? And can he hope and trust that God will bless
 this Performance to the unspeakable Advantage of Saints
 and Sinners? John xvi. 1, 2. *These Things have I spoken*
unto you, that ye should not be offended. They shall put you
out of the Synagogue: Yea, the Time cometh that whosoever
killeth you will think that he doeth God Service. Those
 who should kill the holy and blessed Apostles, thought
 they did Service for God; Therefore we must not think
 it strange, that Men who overthrow and destroy, as
 much as in them lies, the whole System of Divine Reve-
 lation contained in the Bible, expressly or by necessary
 Consequence, think that they do it for the Glory of God,
 and the Good of Souls.

Page 69 " And for my own Part, let others imagine
 " or say what they will, of there being Love and Mercy
 " in Heaven for to give to his Children, and Vengeance
 " and Wrath to pour on the Wicked in Hell; yet I not

" only

"only believe, that to those in their Contrariety, sinking in their own Hell in the despairing Regions of fallen Nature, will find the infinite Goodness, Love, and Purity of God, far more tormenting, than if he was Wrath and Vengeance like themselves."

Rem. 20. Here is asserted, that the infinite *Goodness and Love of God*, is far more tormenting than *Wrath and Vengeance*. After misrepresenting, denying, and discarding the Doctrine of Christ's Atonement and Satisfaction to the incensed revenging Justice of God for the Sin of Man, this Salvo is proposed and asserted, namely, The infinite Love and Goodness of God, is far more tormenting than if he were Wrath and Vengeance.

Isa. v. 20. *Wo unto them that call evil Good, and Good Evil: that put Darkness for Light, and Light for Darkness: that put Bitter for Sweet, and Sweet for Bitter,*
Isa. xxix. 16. *Surely your turning of Things up Side down shall be esteemed as the Potter's Clay.*---

There are seventy Pages in this Pamphlet entitled *Anti-Traditionist*, from which I have taken these Passages in this Section, which will serve to give the Reader some Ideas of the Performance; but in Order to have given a full Idea of all the absurd, bold, ridiculous, censorious, and nonsensical *Assertions*, and *Representations* that are therein, in Opposition to divine Revelation and the Dictates of Reason, the whole Pamphlet must have been transcribed; which would not be for Edification. However, the judicious may satisfy themselves, whether I thus assert without just Grounds for it, by carefully perusing the *Anti-Traditionist* themselves. This Performance is stored with a greater Proportion of *Poetry* than the *Two-Mites*, &c, calculated to raise the Passions; while the rational Mind and understanding of the inconsiderate and unwary Reader, is bewildered with the dark mysterious, unintelligible Matter contained in it, tending to lead off the Mind from the plain Instructions of Revelation, contained in the holy Scriptures, and even to renounce the plain Dictates of Reason itself.

What Passages I have taken out of this *Anti-Traditionist*, will shew the Reader how it is designed to support and vindicate the Sentiments and Assertions which are contained

contained in the *Two Mites*, &c. which I have taken Notice of in the nine first Sections of this Treatise; all which Sentiments I laid before the Author when he first came to Yarmouth, as is observed at the Close of the ninth Section. Our Author has discovered that he was far from making any Retraction from the Sentiments contained in his first Book, which I laid before him; so far from it, that he has here attempted a Vindication of them; which has led him into greater Extravagancies and grosser Absurdities than ever, if possible; and into new and strange Ideas, which perhaps never was conceived and uttered by any human Being before.

Besides these Publications of our Author, which I have made Remarks upon, I have heard that there is a Sermon of his Printed, which was delivered on a Day of Thanksgiving, sometime in the Year 1782, if I have been rightly informed; but I dare not assert any Thing positively about it, as I had my Intelligence but from one Person that I remember. However as the Sermon never came to my Hand I have Nothing to say about it. I have heard also, that this Author has published a Number of *Hymns* separate, and besides those in his Books that we have made Remarks upon; but neither have any of these ever come to my Hand, except one little Pamphlet containing Twenty-two of his short *Hymns*, which I omit making any Remarks upon; though they appear to be exceptionable. I shall now proceed to make some Remarks and Reflections on the whole of what has been advanced in the foregoing Essays.

SECTION XV.

Reflections and Observations on the preceding Essays

I. **W**HAT has been observed in the foregoing Sections, may serve to give some Ideas of the State and Circumstances of the Province of *Nova-Scotia*, with Respect to religious Sentiments and Principles which

are published and spread therein. Our Author has discovered, both in his Writings and Practice, that he has a fervent Design to inculcate, and spread these his Sentiments far and wide. In his *Two Mites*, he has these Words, P. 104. "And this is the Christ that I desire to proclaim to my Fellow-Mortals, until my expiring Breath; and this is the Doctrine, which by his Grace I am willing to seal with my Blood." And P. 341. "Yea and was it in my Power, I would cast these Two Mites in the four Quarters of the Earth." Our Author has manifested in his Practice, much the same Disposition; he has been industrious in spreading his *Tenets*, by travelling from Town to Town, and making it his constant Business to inculcate his Religion from Place to Place through all Parts of this Land; and has got a Party to adhere to him in most Towns; and such as support him in his Proceedings. And what gives great Advantage for the Spread of these Principles in this Land, is the Want of settled faithful Gospel Ministers, and the Settlement of Gospel Order and Ordinances in the Land; many, if not the greatest Part of the Towns and Settlements in this Land, having no Ministers to teach or instruct them; and a Number of small Settlements and Villages never had any settled Gospel Minister; or constant teaching in the Things of Religion, since this Land was inhabited by the English. At this Time, to the Southward and Eastward of *Yarmouth*, there is not a Minister of the Gospel nigher than *Liverpool*, which is about an Hundred Miles, Distance from us, where the Rev. Mr. *Cheever* yet resides, but was soon dismissed from his pastoral Relation to the People there, after our Author visited them first, in the Year 1781, the latter End of it, as he went on to *Liverpool*, when he left *Yarmouth* in October, 1781. So there is not a settled Minister of the Gospel nearer to us on the Eastward, than *Lancashire*, which I judge to be not short of an Hundred and thirty Miles at least: And to the Northward and Eastward of us there is none nearer than *Annapolis County*, where the Rev. Mr. *Morse* is settled over a Church and Congregation; which is, I judge, about eighty Miles Distance from *Yarmouth*, and is called more by some, though the Way is not measured, and

I cannot be certain about it. In *Annapolis* County also resides a *Missionary* of the established Church of our Nation; though I cannot certainly say what the Gentleman's Name is, that I have heard resides there now. Indeed there is but few Ministers of the Gospel in this Province: And many Places are much wanting of *Schools* for the Instruction of Youth, either in the Principles of Religion or human Literature; and this Want of Instruction has been of more than twenty Years standing, so that the Youth in many Places, for want of proper and needful Instructions, are much exposed, and are ready to take in and become exceeding fond of, and established in the Belief of the Sentiments which we have taken a brief View of in the foregoing Essays. Those who have taken an impartial Survey of the Sentiments and Tenets of our Author which he has published to the World, and have but common Knowledge how taking *Error* and false *Principles* are to Man in his State of spiritual Blindness and Depravity, will see what a deadly Blow is given at the Foundation and Vitals of all true Religion and Godliness, tending directly to overthrow all true Religion, and extinguish and drive it from the Land.

Our Author when he was at *Yarmouth* the first Time ever he was here, *October*, 1781, he appeared to take great Delight in asserting that he was connected with "experienced understanding Men," &c. as he did in my Hearing; And with Respect to the Civil Authority in the County of *Cumberland*, in this Province, he said, "That they had almost all fallen in with the Gospel," &c. and rehearsed over the Matter again and again, and added other Words which I do not remember so distinctly as to assert them here. Besides this, he brought a written Paper, declaring his Success in *Cumberland*, which Paper he put into my Hand, and I read it on the 22d of *October* 17th 1. With Respect to the Civil Authority at *Cumberland*, they are utter Strangers all of them to me, and I am bound to think and speak respectfully of them; nor have I the least Ground to think that they gave their Approbation to our Author, or his Performances, with the least Design to injure the Truth of God, which is the Foundation of the Church of God. Moreover, if they have

have received the Gospel of Christ, it is so far from lessening their Reputation in my Esteem, that I think it is their greatest Ornament and Glory, both as *Men*, and as *Magistrates* now, and will be to their immortal Honour in the future Life and World: And thus I judge, let the *Means* of their receiving the Gospel be what they may. We should be glad at Heart, and thankful to God the Author of all Grace, when any one embraces the Gospel, continues therein, and brings forth the blessed Fruits thereof. Nevertheless, when the respectable Magistrates, and other Inhabitants of Cumberland shall have perused these Papers foregoing, they may be led to conclude that they may not receive all for Gospel; nor Truth; that our Author has vented, and declared his Will to spread it to the *four Quarters of the Earth*. And it may be, that they will also consider, whether it was really tending to the Promotion of Truth; and the Advancement of Christ's Kingdom in the World (which is founded in Truth) for them, or any Body or Community among them to give a written Recommendation to our Author, with high Encomiums, to carry with him, to open at Pleasure among Strangers, to ingratiate himself as a Teacher and Leader in religious Matters. I the rather mention this, because I have Reason to think that this very Recommendation was a Mean, and the first that our Author made Use of, to get Footing among the People of my Charge in Yarmouth.

I have been conversant with a Number of Professors of Christianity, who have appeared to have a serious disposition, and a great Veneration for the *Doctrines of Grace*, or *Calvinistic Principles and Doctrines*, as they are called; and have appeared to have great Aversion to the contrary Doctrines; and to those that teach them; it may be exercising an imprudent Zeal in exclaiming against *Arminians and Legālists*; &c. And yet these Persons have taken in with our Author; and have been some of his greatest *Abettors*; while he has not only denied, condemned, and reproached the *Doctrines* that go by the Name of *Calvinism*; but has also torn up by the Roots, such plain and important Truths as all sober People that adhere to the Bible believe and rely upon as true;

true; such as *Creation* being a *Production* from *Nothing* by *divine Omnipotence*, and the *Resurrection* of the *same Body* that is laid in the *Grave* at *Death*, and the *Existence* of the *Soul* and *Body* when *separated*, or their *existing* *separate* one from the other, and their *coming* together again in *Life*, &c. Those who are disposed to overlook these Things in our Author, as not worthy of much Notice, and are forward and earnest in supporting and upholding him on the *Ruins* of the precious and important *Truths* of God's Word and our holy Religion, may do well to consider, that, to be consistent with themselves, they must not insist upon it that Persons that are to be admitted into the Gospel Ministry, must be found in their Principles, *Holding fast the faithful Word as they have been taught, that they may be able by sound Doctrine, both to exhort and to convince Gainsayers.* Tit. i. 9. To be consistent with themselves, they must not object against any, not even the grossest *Arminians* and *Socinians*, or the greatest *Libertines* and wildest *Ranters* that have ever sprung up in the Christian World, until they can make it fairly appear, that our Author, according to the Time he has had on the Stage, has not equalled, if not gone beyond the grossest of them all, and driven Things next Door to *Deism* itself: Witness his asserting divers Times, that *God does not speak to us in his Word as Things really are, but only as they appear to us in our fallen State.* And those who are so knowing and cautious withal, as to see and reject the dreadful Absurdities of our Author, whereby all Religion is overthrown, and at the same Time commend and extol him as a *Reformer*, and highly commend the *Work* he promotes from Place to Place; they declare hereby, that they do not mind so much what Principles a Person is of, if he be but zealous in promoting Religion: How far a Wise and holy God may make Use of erroneous and wicked Men that are known to be such; to promote religious Reformation among any People; and the Conviction and Conversion of Sinners, I shall not determine at this Time: And I desire always to allow a *sovereign Liberty* to the most holy and sovereign God to Use what Means and Instruments he pleases, to usher in and effect

his Designs of Mercy to the Souls of Men. But certainly we should not *do Evil that Good may come out of it*; nor promote Deformation in Things of Religion expecting that Reformation will come out of it or accompany it. All the Good that an allwise God brings about by the Instrumentality of unwarrantable Actions not appointed in his Word, will never in the least Degree lessen the Guilt of Men who are the Actors of such unwarrantable Things. God meant, and brought about great Good by *Joseph's Brethren* their hating and selling of him, as appears from Gen. 1. 20 but this did not lessen their Guilt in selling him, nor hinder their bitter Repentance for the same.

II. Many People in this Land have been stigmatized and reproached as *Opposers of the Work of God and the Power of Godliness*, because they have manifested their Disapprobation to the Principles and Practices of our Author, and have not given Entertainment nor Assistance to him in his Proceedings, nor joined his Party. Now what has been said in the foregoing Essays may serve to shew the *Unreasonableness* and *Injustice* of such Treatment of People, merely on Account of, or because they have manifested their Disapprobation of the Principles and Proceedings of our Author, and have not acknowledged him as a Teacher sent of God, and called and qualified for the great Work of the Gospel Ministry. One Project made Use of to establish the Interest of our Author and support his Proceedings in this Land, has been to reproach and stigmatize those who did not see fit to countenance him and join his Party, with the Names of *Opposers of the Work of God, Legalists, Pharisees, and Opposers of the Power of Godliness, &c.* I have seen and heard such Kind of Treatment exercised towards those among us in Yarmouth, whom I look upon the most serious and understanding People that we have among us, and such as have always appeared to be most tender of the Interest of Christ and Religion, and most friendly and attached to the Doctrines of Grace, and most tender and well affected towards the least Dawnings of the awakening and convincing *Influences* of the Holy Spirit upon the Hearts and Consciences of their fellow Men, and such as acknowledge (in Simplicity and Sincerity to
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SECTION XV.

all Appearance) the absolute Need and Necessity of the awakening, convincing, and regenerating Influences of the holy Spirit, in Order to the Conversion and eternal Salvation of Poor miserable Sinners of Mankind; I say, I have seen and heard Persons of such Character and Sentiments, among us, that have been charged with resisting and opposing the Power of Godliness and the Work of God; and this has been charged upon them openly and publicly, as well as in a more private Way and Manner: And I have been a Witness to the same Kind of Treatment exercised towards such as appeared to me to be true and real Friends to vital and experimental Religion and the Power of Godliness, abroad far distant from this Place, by those who appeared to be under the Influence of our Author, and belonged to his Party. And to all Appearance, serious and exemplary People have met with such Treatment from our Author himself, and from those of his Party because they have not countenanced him in his Undertakings and Proceedings. Our Author, to my own certain Knowledge, has been frequently and greatly applauded as a Person of great Worth and Eminence, by those who adhere to him; and his Person, Sentiments and Proceedings have so far been made a Rule and Standard to try others by, that if they have manifested a Degree of Coldness in Affection towards him, or have ventured to mention any of his absurd Principles and Assertions, or his disorderly Practices, or his Invasion of the sacred Work and Office of the Gospel Ministry; or to make any Remarks upon the imprudent Zeal and wild Enthusiasm and Imagination, which manifestly runs through all his Religion, and which lights upon his poor Adherents as dew upon the Grass, and secretly and insensibly, yet powerfully assimilates them; I say, if any one speaks of these Things with Disapprobation, they are at once treated as Opposers of the Work of God; and it may be, vilified with bitter reproachful Words to their Face; as I have seen in a Number of Instances. It would be two tedious and disagreeable to insert all the Reproaches and Invectives that I have been knowing to, that have been cast upon those that did not see fit to join with, or countenance our Au-

thor. I shall only insert two Instances of this Kind, which I think I have a Call to do, although it may represent our Author in a disagreeable Point of Light, in the Eyes of those who have learned that Lesson, *to esteem others better than themselves.* Phil. ii. 3.

The first Time that ever our Author made his Appearance among the People of my Charge, was on Lord's Day October the 21st, 1781, when he came into our worshipping Assembly in the Time of the Morning Exercise, having arrived in Yarmouth the Evening before, in the Society called *Cape-pursue*, or *Cape-Forcu*: On the Tuesday following October 23d, being at the House of Deacon James Robbins of Yarmouth, and the Conversation turning upon Deacon Elkanah Morton, of the first Church in Cornwallis, in Nova-Scotia, Mr. Alline says concerning Deacon Morton, "He is an open Opposer of the Work of God." This I was informed of by Deacon Robbins's Family, and one Person of Credit beside, who was by, and heard the Words when they were uttered. Now as Deacon Morton was, and still is a Stranger to the People in Yarmouth, about an hundred and fifty Miles Distance from Cornwallis, and the Gentleman never was here, and was slandered as has been observed, before utter Strangers, as there was such in the Room when Mr. Alline uttered the Words above; I think it is but just that I should here give some brief Account of that injured Gentleman, and leave the Reader to his own Conclusions in the Matter. Not long after our Author got acquainted with Cornwallis in Character of a Preacher, he gained a Number of Adherents, and drew off a Part of the Church, which by his Assistance formed themselves into a distinct and seperate Society; which was the first Party that ever he gained in this Land, that I have heard of: I knew the *Persons* by Name, and conversed with them all at different Times, that was living, when I was there; which included about one half of the Members of the Church. Under these Circumstances, the People of Cornwallis having no Pastor of their own (their Minister, the Rev. Benajah Felps being dismissed and gone from them before my Acquaintance with them) they sent to Yarmouth, requesting of the Church

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Church and People of my Charge, that I might pay them a Visit and afford them Assistance under their difficult and destitute Circumstances. Their Request being granted, I arrived in Cornwallis on the 3d of November 1778; and tarried until the 1st of April following 1779, about five Months. And my Lot was to sojourn at the House and Family of *Deacon Elkanah Morton*, from the first Day of my Entrance there, till I returned and left the Place: in which Time I commenced a particular and very familiar Acquaintance with this Gentleman in the Things of Religion, above almost any one in this Land, excepting the People where I live. And I may say, he appeared to me to be attached to the System of Christian Principles comprising what are called the *Doctrines of Grace*; and was able to vindicate his Sentiments in Religion from the holy Scriptures above most that I am acquainted with, that are not of the ministerial Order, either at Home or Abroad. His Practice and Carriage among Men was respectful and commendable for ought I could see or hear. The stated Worship of his Family, which was reading the holy Scriptures, Prayer, and singing some divine Portion; each of these Parts of divine Worship being constantly performed Night and Morning, with Preparation, and Cares and Business laid aside, and all attending, which made the Worship of the Family solemn, and agreeable to me, above most that I have been acquainted with in any Part or Place in the Province, Much Pains had been bestowed for the Education of his Children, of which he had eight, who appeared at all Times, and on all Occasions, so far as I could observe, to love, respect, and reverence their Father (their Mother being dead) and were governed with Ease, without Threats, Noise or Clamour. His and his Children's Attendance on the public Worship of God, was constant, and decent and becoming to all Appearance. His Liberality to contribute for the Support of God's public Worship and Ordinances, so far as I could judge from my own Observation, or hear from others, was proportionable to temporal Substance which he possessed, which was not small. His Knowledge of, and Care to promote the Work of God's holy Spirit, in awakening, convinc-

ing, and converting poor miserable Sinners, appeared to exceed many, whom I am obliged to have Charity for as serious People. As there was religious Concern upon the Minds of a considerable Number while I resided in the Place; and as I was an utter Stranger to all the People at my first Arrival there, he often directed my Visits, by representing the Case and Circumstances of particular Persons, and urging my visiting and assisting of them; so that hereby I had full Opportunity to know and be acquainted with his Ideas both of Persons and Things respecting religious Exercises of Mind and Conscience. He, with the greatest Freedom and Cheerfulness, afforded a retire Room, and Fire and all proper Attendance for any, and all sorts of Persons that had a Mind to confer with me about their spiritual and Soul Concerns; and I never saw nor heard the least Reflection cast by him, or any one of his Family that I can remember, upon any one of those who were attached to Mr. Alline, when they came to confer with me in any religious Matter. He afforded me a Horse and Furniture, and Keeping for him, and Attendance to prepare the same at a Word's speaking when I had Occasion to ride to visit or preach among the People; and always encouraged, and forwarded my preaching among the People that adhered to our Author, and often attended himself, although many of them would not come to the Place of public Worship on the Lord's Day, nor at other Times, but kept up their separate Worship by themselves: In a Word, this Gentleman appeared to have a Regard to all the Parts of the Religion of the holy Scriptures, and greatly strengthened my Hands in my Attempts to promote it among the People of *Cornwallis*, the whole Time I tarried there. Furthermore, when our Author first appeared in Public, *Deacon Morten* attended to hear several of his Discourses, and entertained him at his House, until he saw what he looked upon to be sufficient Reason for him not to countenance, or encourage him any longer, as he informed me; but as I have not his Leave, I shall not insert his Reasons for so doing.

As I trust this Gentleman will not in the least rely upon my Opinion, or Representation that I have given, as
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any Thing that can in the least procure his Acceptance with a holy God, or give him the least Spark of that *Holiness without which no Man shall see the Lord*: So on the other Hand, I humbly hope and beg that he may not take amiss that I have been so free with his Character, without his Leave or Knowledge, seeing Truth and Justice seemed to call for it.

The other Instance that I shall here insert, respects the Rev. Mr. *Asarelab Morse*, Pastor of a Church in *Granville*, in the County of *Annapolis*. When our Author went from Yarmouth the first Time he was here, he went from us on the Eastern Shore as far as *Liverpool*, and how much farther I cannot say: But he returned and arrived in Yarmouth on the 6th of *February*, 1782. And on the 13th Instant he gave a Discourse in the Evening, add tarried at the House of Mr. *Benjamin Kenwick* (one of my near Neighbours) all Night. At this Place some Enquiry being made concerning the Rev. Mr. *Morse*, Mr. Alline replied, "He has not got one Spark of Grace." It being questioned, how he knew such a Thing of Mr. *Morse*, that he had no Grace? Mr. Alline replied again, "I tell you, he has not got a Spark of Grace; no not a Spark." This I had in these Words, as nigh as I can relate, from Mr. *Kenwick* aforesaid, and from his Wife, who both of them together heard the Words uttered, and were both together when they affirmed and declared them to me.

I have not so intimate an Acquaintance with the Rev. Mr. *Morse*, as I had with Deacon *Morton*; and therefore I must say the less by Way of clearing the Character of this Gentleman thus aspersed, by one, of whom for the Sake of his Profession, we might look for better Things. I have been in Company, and at the House of Mr. *Morse*, three different Times, and no more; and the last Time I rode with him from *Granville* to *Hatifax*, which is about an hundred and thirty Miles; And I must say of him, that I never discovered any Thing unsavory in his *Speech* or *Behaviour*, that I remember; but on the contrary, he appeared *temperate, serious, charitable* towards others, of much *Moderation* in *Speech* and *Behaviour*, and *patient* and *submissive* under exercising Dis-

pensations of divine Providence. I need not say more to shew the Injustice and Impiety of our Author's Assertions concerning this Rev. Gentleman; and Truth, from what I know of him at present, does not require me to say less. But he stands in no Need of my Commendation where he is known; And having inserted this without his Knowledge or Consent, I beg that he would excuse it, seeing the Case is such as it is, and first offered, without my seeking or desiring it.

These Instances are a *Specimen* of the *Treatment* that truly sober and conscientious People, to all Appearance have met with, because they have not been disposed to join with, and countenance our Author in his Undertakings. But, untill our Author shall make it appear to the World that he is on the Side of *Truth* and the Ways of God, in a clearer Manner than he has ever yet done, by any of his Publications that I have seen, or any of his public Practice that has come to my Notice; serious conscientious People need not be afraid to decline having any Connexion with him or his Party, how much soever they may be reproached as *Opposers*, and *Legalists*, and *Enemies* to the *Power of Godliness*, &c. Persons that have Understanding how to conduct themselves according to the Instructions of the holy Scriptures, may be warranted not to join, or have any Connexions with such who, with a *Joak's Kiss*, join a fatal Thrust, and shed out the *Bowels* of true Religion and Godliness upon the Ground, and leave it wallowing in its own Gore, as it is at this Day in many Places in this Province.

As to Persons that are looked upon not to be serious and exemplary in the Things of Religion, and are not attached to any Religion, it cannot make them any wiser, nor encrease their Guilt, merely because they cannot, and will not join with *Mien*, and with Principles and Practices, which they see and have the plainest Evidence of, that they are pointed directly against the plain *Truths*, *Order*, *Ordinances*, and Ways of God revealed in the holy Scripture. I make no Doubt at all, but that many Persons who have been much disgusted and offended at the Principles and Practices of our Author, and those that adhere to and support him in his Measures; are such

as are no Ways exemplary in the Things of Religion; and it may be, through their Ignorance of spiritual Things, and the great Deceit and Viciousness of their Heart and Lives, they would be too much inclined to make Opposition against that which is just and right in Things of Religion; and be ready to make a Mock and Derision of that Concern of Mind, and Distress and Anguish of Spirit which miserable Sinners are the Subjects of, which is caused by the convincing Influence of the Holy Ghost, whose Work and Office it is to *reprove the World of Sin because Men believe not on Christ*; (John xvi. 8, 9.) and would be ready to make a Mock at, and deride the gracious *Exercises* of serious Godly Persons, that indeed are scriptural, holy, divine and heavenly Exercises; and they might be stirred up to speak against serious, cautious, exemplary Ministers that are earnest and vigorous in preaching and promoting the Kingdom of Christ among Men: I say, I make no Doubt, but that many People who are much offended with the Principles and Practices of our Author, might behave and conduct in the Manner that has been now described. But does this give any just Ground to blame and condemn them for making Objections where they have just Ground for it? Because an ungodly Man is offended at a Thief and Robber that has broke open his House and robbed him of his Money and Goods, and goes to the Magistrate and makes complaint and pleads for Justice; does it become the Magistrate to cry out upon him, *Begone, you are an ungodly Man, and would have complained of and quarrelled with your Neighbour if he had never broke open your House nor robbed you of your Goods or Money?* In that Case, the injured Man might say, I am conscious that I am not as I ought to be, yet my Complaint is just, and the Magistrate, who is the Minister of Justice, ought to notice my Complaint, and do me justice, though an ungodly Man. It is a high Degree of Wickedness to stumble and offend wicked Men knowingly, by such Means or Things which we have no Warrant for; and then cover up our Sin, by charging the Persons to whom we have given just Occasion of Offence and stumbling, with being Opposers of the Work of God, Persecutors,

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and Enemies to the Power of Godliness. This is covering one heinous Sin with another as bad. This is one of the strong Refuges that those betake themselves to, who by their bold, ignorant and absurd Assertions, and imprudent, irregular, and disorderly Practices, bring all to Confusion in the Church of God. They have it at their Tongue's End, Christ came to send Division, and was opposed and contradicted and his Life sought to be taken away; and all the Apostles were persecuted and vilified and counted as the Offscouring of all Things, and therefore it is not strange that we should be blamed and charged with Error and Disorder. Whereas the Case may be widely different; and certainly is so in many Cases: Christ was opposed and persecuted for the Truth only, and for good Works, and not evil Actions; and the holy Apostles and other Ministers of Christ were persecuted for their pure and holy Doctrines, Reproofs and Instructions, and for their holy Walk and Behaviour. But these suffer for their *Faults*, their Errors and disorderly Walk and Practices, whereby they bring Difficulty on themselves and others and Confusion into the Church; and then fly to, and alledge the *Example of Christ* and his *Apostles*, that they were greatly opposed and persecuted; and here they quiet and harden themselves in Wickedness, and are remote from all Repentance; while the Cause of Christ bleeds through their Means, and others with Tears and Grief are left to undo what they have done. Until Ministers and Churches are made wise to bring out *Seducers* and *disorderly Persons* from this secret Refuge, and strong Hold, where they constantly shelter, there is but small Prospect of Safety from this Quarter.

We have not the least Warrant to provoke ungodly Men, by our careless Behaviour; but ought to walk wisely towards them, and in the Ways of Truth and Holiness seek their Good. And if those who are not Lovers nor Practisers of True Religion and Godliness, have just and solid Ground to object against the Principles or Practices of any Leader in Religious Matters (as such have against our Author for Instance) it is a miserable Shift for any to cry out upon them as *Opposers* and *Persecutors*.

secutors, and think to carry the Day by the Means; when if they speak right, the Truth will be made to appear sooner or later, and we must subscribe to it, although it was proposed and uttered by wicked Men.

III, What has been said in the foregoing Sections, will help us to see some of the *Causes* and *Means* of the *Disorders*, *Rents*, *Divisions*, and *Seperations* that have taken Place, and now subsist in the Churches and religious Communities in this Land. Not only is our Land overspread with Tenets and Principles, which by their plain Construction and Meaning, and their most natural and direct Tendancy, overthrow and destroy the Truths and Doctrines of divine Revelation; but also this Province is overspread with religious Contentions, Divisions and Seperations; so that there is scarce a Church or religious Community that I can hear of in this Province, but what our Author has broke in upon, and drawn off a Party from it by some Means or other. He first gained a Party in *Cornwallis*, as has been noticed, which is one of the principal Towns in the Province, except *Halifax*: The Circumstances of this first Seperation I was very particularly informed of, when I tarried in *Cornwallis* for a Season, and used my Endeavours for the healing the Division. And from this Number that our Author drew off from the first Church and Congregation in *Cornwallis*, there was a Party drawn off by the Influence of the *Anabaptists*; so that there was a *Seperation* from the *Seperation*: And the last particular Intelligence I had about the two Societies, they continued to meet seperately, for religious Worship, and were as much seperated from each other, as both were seperated from the first Church and Society there. The next remarkable Attempt of our Author was in the County of *Annapolis*, where he gained a considerable Number, partly out of the Church and Congregation of the Rev. Mr. *Morse*, forementioned; and the People that he thus gained are now under the Conduct of Mr. *Hayley Chipman*, who was one of the Adherents of our Author, and lived in *Cornwallis* when I resided there; and has been set up as a Teacher by our Author, as I have been credibly informed. And from my own certain Knowledge, he treads

in the same Steps of our Author, in his *public Conduct*, He has made two *Attempts* on the People of my Charge: at two different Times, within about seven Months of each other, the last of which was in May last, 1783: Although for some Reason or other, he did not come where I was, and I did not see him in *Yarmouth* at all. Leaving this, The next Attempts of our Author that I observe, was in the County of *Sunbury* on the *River St. John's*, where he first made his Entrance (if I have the Account right) in the Month of May, 1779. And on the 29th of July following (and so within three Months from his first Arrival on the River) the poor Church of *Maugerville* sent a Letter to Yarmouth, requesting our Help under their Difficulties, as they had no Pastor; in which Letter, dated at Maugerville the 29th of July, 1779, they have these Words, "There hath Divisions and Contentions arisen among us, issuing to an open Separation, and setting up an independent Church on a different System." This Letter has a Number of Signers Names to it; which, after repeated and very particular Enquiry, I find they include some of the most rational, exemplary and Christian Men that are on that River. I never could visit this People, though repeatedly requested by them; but I have constantly made particular Enquiry about their religious Circumstances; and all agree, that they are broken and divided in a melancholly Manner. Within the Compass of a Year and a half from the Time that our Author first saw *Liverpool* in Character of a Preacher, the Church there has twice requested Help and Assistance of the Church in Yarmouth, (not knowing, perhaps, that it was out of our Power to remedy our own Difficulties of the same Kind with theirs, and procured by the same Means) and in their last Letter, dated at Liverpool April the 9th, 1783, they have these Words: "As to the particular Circumstances we are under, we have not Time to relate; but we are broken to Pieces, although the major Part of the Church holds together." That our Author has Adherers in the County of *Cumberland*, I gather from the Recommendation of himself from that County, which he shew me October the 22d, 1781, which was signed by one who

wrote himself "*Clerk of the Church*," according to the best of what I remember, not to be certain in the Matter; but I never have heard that there was much Division among them occasioned by our Author; but they are at so great a Distance from us, and I have no Correspondence at all in *Cumberland County*; so I cannot assert their religious Circumstances at present.

The People of Yarmouth where I reside, have shared a Part with others in this Land, in the Division and Separation, which our Author has used his Endeavours by direct Means to promote, both in his Writings and Practices. The Society in Yarmouth called *Jebogue*, or *Tebogue*, is that where I am placed, and which has been the Object of our Author's Care, where he has bestowed much more Pains and Labour than he has upon the other Society, called *Cape-Pursue*, although they had no Minister the two last Times he was here before the writing of this, and they have none yet. In *Jebogue*, our Author gave two Discourses the first Time he was here in October, 1781. He appointed his first Meeting (which was the next Day after he came into the Society) while he sat in my House, being asked by one Person only; and although I was then present, he never once mentioned my Name, nor made the least Motion, whether it would be agreeable to me, or tending to the Edification of the People, or any Thing of that Nature, directly or indirectly, no more than if he thought I was not a Person to be advised with respecting his preaching among my People, as doubtless he did, as his Actions then, and since have declared. When he appointed this Meeting, or appointed to give a Discourse at this Time, I had not spoke one Word to him on the Design for which I had asked him Home with me the Night before, that being the Lord's Day after Worship when I invited him to my House, and so not a proper Time to open what I had to say to him; and this was Monday Morning before I could get Time to attend the Subject. However, after Breakfast was over, I took him aside, and by his Consent, one of my Neighbours then present went aside and sat with us. And our Author immediately opened his Recommendation from *Cumberland*, and gave it to me to look

look upon, and then gave me the Testimonial of his Ordination, with the Names of the Men that ordained him, and where they belonged: Neither of these I had not a thought of asking him for, that I know of, but as he put them into my Hand, I read them. I then asked him if he was come to preach in the Place; and he said he was. I then observed to him, that if I could look upon him as a Minister of the Gospel of Christ, it was my Duty to receive him as such, and encourage him in his Work and Undertakings: But as I could not look upon him as a Minister of Christ whom I ought to receive, and as I could not give him any Countenance or Assistance as such a one, I would give him the Reasons for it, if he would give me Leave; and he gave his Consent to the Proposal. The Reader may observe here, My Proposal was not to have him make an Attempt to remove any Difficulty out of the Way before I could receive him; for I was well satisfied from hearing his Talk at two different Times in *Cornwallis*, in 1778, and hearing his Discourse the Evening before this, that it was utterly in vain to desire him to remove any Difficulties, or clear up any dark sayings, or to acknowledge any Error in Principle or Practice: But the Proposal was, Whether he would give me Leave to lay before him the Reasons why I could not receive nor countenance him as a Minister of the Gospel; to which he gave his Consent. Then I laid before him each and every Sentence that is taken out of his *Two Mites*, &c. which I have inserted in all the nine first Sections of this Treatise. Next I laid before him his Practice in promoting Division and Separation, and in particular, I laid before him his Proceedings with the Church and People of *Cornwallis*, which he could not but know, that I was particularly acquainted with; I also laid before him his Manner of dealing with Persons, in pronouncing them converted, when there was not just Grounds for it, hereby establishing them in a Confidence of their good State, without, or when they had no solid Reasons for it, and gaining them to his Party and supporting himself in his Proceedings by the Means. Then I took the *Bible*, and read to him 2^d John, 9, 10, 11. Verses. And I said to him *This*

warrant

warrants me not to receive you on the Account of your Doctrines. Then I read Rom. xvi. 17. And I said, *This warrants me not to receive you, on the Account of your Practice.* Then I said to him, I have laid before you what I have to say, and am ready to hear you. He replied, with an *Air of Contempt and Disdain*, "I have Nothing to say; you have settled the Point, and have termed me an Imposture, and have censured me very high," &c. Company being now come to the House, I had no more Converse with him till after Dinner, as he was about to go away, at which Time, being alone with him, I desired him to consider himself, and the Way that he was in, and the Work he was about. He only returned upon me, and told me to consider myself; and then went away. The next Day he was at Deacon Robbins's of *Yarmouth*, where there was Company gathered before whom he made his Complaint how I had abused him, and thrown my *Javeilins*, and charged him with *Blasphemy* &c. But I have given the Reader an Account of the greatest *Abuses* I offered, that I know of, and as to my Charge of *Blasphemy*, the Reader may see all that I uttered of that Kind, and the Occasion of it, in the second Section. However, this his Discourse at Deacon Robbins's, gained him Pity, to all Appearance, and served to enflame the People, and promote the End, no Doubt, which he aimed at. At this Time also Deacon Morton was treated in the Manner that has been observed already. On Wednesday the 24th of October he gave a second Discourse at Major Allen's; and on Thursday, I being at Deacon Crocker's, our Author came in; and as I had heard what had passed at Deacon Robbin's the Tuesday before; and as I evidently saw the Society thrown into a ferment, I reminded him of these his Proceedings, and some other that I was knowing to, and I gave him some sharp *Rebukes*, which I thought he might justly deserve, and received from him such Replies, as I need not mention, which gave Occasion for my telling him, that *his Impudence had fitted him for his Work*; which was the severest Words that ever I gave him: which Assertions are so true, and uttered upon such good Evidence, that I dare not recal the Truth asserted in them, though

I cannot say that they were so well ordered, as to Place and Circumstances, as to be justifiable; and I think the contrary. As he was going to Argyle the next Day, (which is a Town to the Eastward of us about sixteen or seventeen Miles, where there is but a small Number of English Inhabitants) I told him, I was sorry that he was a going among them, and I would send them Word if I had Opportunity. After this, I never saw the Man any more, though he has been in Town twice since.

I have brought this Proceeding of mine to Public View, because our Author has made such great Use of it, to the prejudicing the Minds of People in this Place, and elsewhere in this Land, as I have been credibly informed from abroad, and from a Number of Persons at Home, among the People where I reside. Now the Question may be, Was this Treatment of Mr. Alline, just and right? All Readers will see, that I am so nearly concerned, as not to be so likely to judge impartially as some others who are not so concerned as I am, would be likely to do. Therefore I shall only observe as an Answer to this Enquiry, That as we live far distant from any Church, or any religious Constitution of People, to ask Counsel or Assistance of, in any religious Concern or Difficulty whatever, I thought it was my Duty, and that the Circumstances of Things called for my dealing with our Author in the Way and Manner that has been related; for which I invited him to my House, and with no other View. I never saw any just Cause or Reason to invite, or admit the Man to preach, or to countenance his preaching among the People to which I stood related as a Pastor; and I expected they would make Request to know why the Man could not be admitted (as I was entirely willing they should, and was ready to give them what I thought would be solid Reasons grounded on plain Scripture) and I concluded to tell them, That his *Principles and Practices* was such that I could not receive him nor admit him to preach: Upon which I supposed they would next demand, *Why then did you not deal plainly with the Man, and tell him the Reasons why he could not be admitted?* To furnish myself with an Answer for such a Demand, and use the speediest and best Means I could think of to secure a

People

People that appeared to be in Danger, I proceeded as I did. And as I did not hear the least Word or Hint of his coming to the Place, until I saw his Face in our worshipping Assembly, I had not much Opportunity to advise what Method would be best to proceed in such a critical Case. And if any say, *It was too hasty*; I have this to observe in Answer to them, that hasty as it was, (and I thought the Matter called for Haste and proceeded accordingly) yet I could not get proper Time to so much as introduce the Matter for which I desired him to go to my House, before he had appointed his Meeting among a People where he had no Manner of Right; neither from Reason nor Revelation so to do. I am not afraid nor suspicious that any one in the Character of a Minister of the Gospel of Christ, who is possessed of good Manners, and acquainted with the first Principles of Decency, will appoint to entertain the People of my Charge with his Discourses, while he sitting in Company with me, without once advising either directly or indirectly, whether my Concurrence, Consent, or Approbation might be obtained for the Thing. And when we have to deal with any who have broke through all the Restraints of Decency and good Manners, or never were acquainted with them, if our Treatment of them is out of the common Course, in some Respects, the more considerate Part of Men, will make some Allowance for it. I have it to observe, that when Mr. Alline was at my House, I once asked him to go to Prayer in the Family; and afterwards to return Thanks at the Table. This I have been blamed for by some among us, and some have spoke to me about it. And so far as I can call to Mind at this Time; all who have spoke to me on the Subject, I have endeavoured to take all the Blame to myself, and have censured that Part of my Conduct as faulty, and not consistent with the Apprehensions and Ideas I had of his Practices and Principles before; then, and since that Time. I saw this to be out of the Way as soon as I came to reflect deliberately on the Conduct. I shall conclude this by observing, that when my whole Proceeding with Mr. Alline shall come under the impartial Examination and Determination of the regular Churches of Christ, or Ministers

fers of the Gospel, I shall endeavour to submit myself to their *just Determinations*: And until that Time comes, I shall endeavour to leave the Matter, and content myself to have People conclude on the Proceedings as they shall see just Grounds and Reasons to do.

Our Author tarried in our Society from Lord's Day Oct. 21st, till the Friday following, October the 26th, 1781. at which Time he went to *Argyle*, where he met with no Resistance that I heard of; but on the Contrary, I have been informed by divers of the People there, and by others that have been there, that the English People of that Town did universally approve of him, and were greatly stirred in Things of Religion; and in general, by what Information I have had, they are under his Influence and Direction at this Time. When they have been in Yarmouth on the Lord's Day, formerly, they used to attend our public Worship, to their Satisfaction, for ought I know: But now since they have embraced our Author, and his Instructions, when particular Persons from among them have been here on the Lord's Day, I have been credibly informed, that they have met and joined with the people that have seperated from us, and have set up a Worship by themselves. I will not say that they have done this with a Design to promote the Division among us, and make our Breach wider; but I may say, I think, they would none of them have carried it towards us in the Manner they have, before they got Acquaintance with Mr. Alline, as some of them have done since. From *Argyle*, our Author proceeded down the Shore to *Liverpool*; and he returned back again to Yarmouth on the 6th of February following 1782, and he tarried until the 19th Instant, though I did not see him, and he preached eighteen or nineteen Times, as near as I heard, and was informed. And this Matter was conducted with Suddeness, so that the People were hasting by my Door to attend his second Meeting, before I knew or heard of his being in Town. In this Space of thirteen Days that he tarried, the People of my Charge appeared to be under his Influence entirely; in so much, that excepting four or five Persons only, none advised, or took any Direction or Counsel of me, or so much as

came

came to my House on the Occasion, no more than if I had been a Person whom they ought not to advise with about any of their religious Concerns. Without any Reflection on the People were I am placed (who are but few in Number, and of small Ability as to temporal Substance) I may say in Truth and Sincerity, that a considerable Part of my Support, and that of my Family, has been procured by Means of constant Labour with my Hands, which I desire never to think that it is too *mean Employment* for me; where there is a Call for it; and I thought it was my Duty to do so among the People where God in his Providence had called me to preach; as the whole Number together could not give a great Deal for the Support of a Minister, and a considerable Part of them are poor People, which it would not give a compassionate Shepherd much Satisfaction to get a Living out of them. And I had employed such Gifts and Abilities as God has given me; for the spiritual Good of the People, as far as my Strength and a prudent Care of those of my own Family, would admit of; and this under peculiar Disadvantages, which I need not here name. Under these Circumstances, to see the People to whom I stood related under the Influence of such a *Person*, and such *Measures* as were taken with them; while they in their Conduct and Speeches; *applauded and caressed* their Leader; and discovered in their Carriage and Behaviour, as well as in their Speeches; to my Face; and behind my Back, many of them, that I was the greatest Obstacle and Hinderance in the Way of their spiritual and eternal Good; censuring and condemning my public *Discourses*, as *pointed, hitter, killing Discourses*, because they did not agree with the *Principles, Practices, and Work* of our Author; any one may easily conclude that it was a *Trials*. Our Author opened his Meeting at this Time, on the Lord's Day, the first Sabbath after his Arrival, within about a Mile and a Half of where I preached at our Place of public Worship, at the House of Major *Allon*; though it was said he did not preach in the Time of our public Worship: How that was, I know not. A Number of credible Persons informed me, that they heard our Author declare, respecting the Church of Je-

Jebogue in Yarmouth, *If it was a Church of Christ, he could not break it; and if it was not founded on the Rock, it was no Matter how soon it was broken;* or Words to the same Purpose, as they were delivered to me! Whether any Body had laid before him, that his Proceedings had a Tendency to divide and break the Church in *Jebogue*, I know not. However, these Sentences were very artfully framed, and adapted to his Use, to promote such of his Designs as I have noticed in the eleventh Section, where his Principles of separation are briefly viewed. But why was it no Matter how soon the Church in *Jebogue* in Yarmouth was broken, if it was not founded on the Rock, or was not a Church of Christ? Supposing the Professors of Christianity in *Jebogue* had laid nothing for the Foundation of their visible Union, but just these Words, namely, *We will worship the true God together, as the Bible directs;* and supposing that these eleven Words was the only explicit Profession of Christianity that they had made, and they had bound themselves by subscribing this, and calling God to Witness to it; what Warrant has Mr. A. to declare concerning Persons so united, *If they are not founded on the Rock, it is no Matter how soon their Union is broken?* Does he think that is the Way to found Persons or Churches on the Rock, i. e. Christ, to use Means, or even to countenance them in such Violations of their Promises, Vows, and solemn Obligations and Covenants, as even a Heathen by the mere Light of Nature would be convinced of as Sins which deserve Death? Is this his Way to reform Churches, or lead Souls to Christ, to countenance them in such Covenant breaking as the Light of Nature condemns Men for as worthy of Death? Read Rom. i. 30. 32. Our Author was pleased to assert, that, *If the Church in Jebogue in Yarmouth was founded on the Rock, or on Christ, he could not break it, or it could not be broken.* He no Doubt had Reference to the Words of Christ, Mat. xvi. 18. *And upon this Rock I will build my Church; and the Gates of Hell shall not prevail against it.* The Promise of the blessed Saviour in this Text, as well as other Scriptures, makes it certain, that Christ will have a Church in the World to worship and serve him, in spite of the utmost

Power

Power, Rage, and Malice of Satan : But this Text, nor no other in the Bible, warrants that any particular Church, not even the holiest and purest Church of Christ that is, or ever was upon Earth, *cannot be broken, divided, and scattered*, by Seducers or Persecution, or by other Calamities that God may bring upon them : Witness the pure and holy Church of *Jerusalem*, the first New Testament Church that was founded ; concerning which it is said, *Acts viii. 1. And at that Time there was a great Persecution against the Church which was at Jerusalem ; and they were all scattered abroad throughout the Regions of Judea, and Samaria, except the Apostles.* And within forty Years after this pure and holy Church was thus broken and scattered by Persecution, the City and Temple were destroyed, and the whole People of the Jews were destroyed and captivated by the *Romans* ; and not a Footstep of that famous Church in *Jerusalem* left or remaining there. I might instance in other particular Churches of Christ that have been broken and destroyed, or else scattered abroad, if it were needful. None has any Room to doubt whether the Church at *Jerusalem* was a Church of Christ ; and as that was scattered and broken by Persecution, it is manifest that the Promise of Christ in *Mat. xvi. 18.* does not secure to any particular Church, in any Town or City in the World, that they shall not be *broken and scattered* by no Means whatsoever ; but only that Christ shall and will have a Number in the World that shall profess Faith in, and adhere to him as their Head and Saviour, to the End of the World, in Spite of what Satan can do. But suppose every particular *true Church of Christ* was impregnable, and not to be *broken or scattered* by any Means, will that warrant Men to make their Attempts, and use their Endeavours to break and divide, and sow Discord in any Church that is founded according to Christ's Word ? If a Man, on any Occasion, should affirm that he had a House built of Stone, would that give just Ground for an *Incendiary* to begin to throw Firebrands into it, and then excuse himself by saying, *If it is a House of Stone I cannot burn it up, and if it is not Stone, it is no Matter how soon it is burnt ?* If the House should prove to be Stone, and so

not be burnt after all his Attempts, would that save him from Punishment, if the Fact was proved against him? The Devil would make Trial whether Jesus Christ was the true Son of God when he had set him on a Pinnacle of the Temple, and then attacks him with an *If thou be the Son of God, cast thyself down; for it is written, He shall give his Angels Charge concerning thee, and in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone.* Mat. iv. 6. Was Satan innocent in this Attempt upon Christ, which he strenghened with a Divine Promise of God's Word, because he did not, and it was not possible for him to prevail on Christ to destroy himself? Did he not show his *Will* as much as if he had prevailed? Our Author has made his Attempts upon the Church in Jebogue in the Manner he has; and if after all, although he has prevailed to break it, yet if it should survive his utmost Attempts, we should not have the least Cause or Reason to ascribe our Continuance or Standing as a Church, to him; nor will any unwarrantable Proceedings of his towards us, or any other Church in the Land, be any the less faulty because he has not succeeded in his Attempts.

The Reader may here see one of the Engines made use of against our religious Constitution; and I the rather made a particular Note upon this, before some others, because it was taken up and employed by our Author's Adherents, and made much use of by them to support and vindicate him in his Attempts among us as I know from my own observation, as well as from Information of others.

In this time of our Author's second Visit, I have been informed, that he undertook to tell some of the Church (who were constantly his Attendants) what the reason was that there was no more *Success of the Means of Grace among us*; and among other Things, he told them, they had put by the *Man* who should have been their Leader in religious Matters. And a little before he left the Town, having a Number of the Church with him (how many I cannot say) he told them, *That it was a critical Time with them, and they stood upon a ticklish Point; and he would have them search and make Inquiry how they had been*

been led on by their Minister, (that was myself.) And said
*be, You are Men, of Gifts, and do not bury them up, but
 improve them.* I shall not assert these Sayings of our Au-
 thor, any further than this; I have asserted both the
 Sense and the very Words as nigh as I could, as they
 were delivered to me on the 29th of July following,
 1782; by Major *Jeremiab Allen* of *Yarmouth*, in whose
 hearing as I received it, the Counsel and Instruction
 was given by our Author. I only add the Major was
 under as great Advantage to give a true Account of these
 Things as any one I know of in the Place as he was ve-
 ry conversant about Matters then in agitation, and his
 House was one of the chief Resorts of our Author while
 he was here at this Time and afterwards. By these
 brief Hints may be seen, what Care our Author took to
 show the People how they stepped out of the Way in cal-
 ling me to the Work of the Gospel Ministry among
 them, and in putting by and not improving the *right Per-
 son*, who was *John Frost* Esq. of *Argyle*, who deceas-
 ed more than two Years before our Author was first at
Yarmouth, whom he never saw that I can learn, or had
 any Correspondence by Letter with him, or any other
 Way: And I never heard that the Esq. ever left any
 Writings at his Decease, on divine Subjects, from which
 our Author might form any Ideas that he was a fit Per-
 son for the People in *Jebogue* to improve in the Work of
 the Ministry among them. That our Author should de-
 termine any one to be fit for the Work of the Gospel Mi-
 nistry, who was deceased, and left so little to determine
 or make up a Judgment by, as in the case before us,
 and one whom he never knew, is very unaccountable
 indeed; especially as this is made a Rule to determine
 and account for the mysterious Dealings of God's holy
 Providence in not granting Success to the Means of
 Grace which any People enjoys. Furthermore, is it not
 a Pity that the People of my Charge should be kept in
 Ignorance so long, and not know that they had done
 amiss in calling and settling me in the Ministry among
 them, until our Author, an utter Stranger from *Falmouth*
 (more than a hundred and fifty Miles distant from them)
 came among them? I had lived among the People con-

stantly from my Youth until now; and they had perfect Knowledge of me before I made any Profession of Religion, and at the Time of it, and ever since: And before they settled me in the Ministry, they had a Trial of my Qualifications and Abilities for the Ministry, for more than three Years; after which, at their Request, I went into New-England, and submitted myself to all the *Trials*, preliminary to my Introduction to the sacred Charge which they requested of me; and all that the *Ecclesiastical Council of Elders and Messengers of Churches* that ordained me, required of me; And the People were united almost to a single Man in their Call and Election of me to the pastoral Office, unless they dissembled in the matter, which I have not the least Ground to charge them with. Now if they were ignorant of what ought to be done in this Matter, and acted in the Dark, when are they like ever to act upon just and proper Grounds and Motives in a Case of this Nature? However, there is no great Difficulty in accounting for this, that our Author should be very particular in cautioning my People to *look well to their Minister, and enquire how they had been led on by him*; and also in his giving them Notice that they had not Success under the Means of Grace and Ordinances of God, *because they had not employed the right Person as a Teacher*; I say, there is no difficulty in accounting for this sagacious Advice; There was so much Union subsisting between the People of *Jebogue* and their Minister, that our Author could do nothing with them, nor any Way accomplish his Designs upon them, until the Union could be broken or interrupted some Way or other; and they separated from their Minister, in Affection at least. There was not the least Ground for our Author to hope to establish his Interest, or gain a Party in this Place, but only upon the Dissolution and Ruins of the Union and Agreement subsisting betwixt Minister and People.

Our Author having proceeded thus far, he took his Departure to go to *Annapolis*, on the 19th of February 1782. The Society was now sated as it had been all Winter, with warm Talk about our Author, and about his religious Sentiments, as he brought some of his Books
and

and distributed among the People when he first came into Town the Fall before this: And a number were so taken with him, and his Principles and Proceedings, that directly after his leaving Yarmouth, they assembled in private Meetings by themselves; which I looked upon as a plain Evidence of the Spirit of Separation having taken Place in them; for there has been a private Meeting for Religious Exercise kept up in the Society ever since there was a Church in it, and before; where any and all Persons that were disposed to attend had free Liberty; and I have attended, countenanced and encouraged it ever since the Meeting was first agreed to. But as this Meeting had no Marks of a Party belonging to it, so it was as much overlooked and disregarded by those who were under the Influence of our Author, as if it was unworthy of the Name of a Religious Meeting; although People that attend it, are of as sober and Christian Behaviour as any in the Place; and always have been. This private separate Meeting being set up, was by some looked upon as the Effect of *Reformation* and a divine Work, or Work of divine Grace; but it never appeared so to me; but had every Mark and Signature of a Spirit of Separation and Division: Whatever seriousness the Persons that so met might be possessed of, they did not discover it in the least to me, and some others, in this Proceeding of theirs, but the Contrary. Had they been disposed only to seek and serve a holy God according to his Appointments, and seek their own spiritual and eternal Good, without promoting any Party, I can say, upon very good Grounds, there is not a Member that composes our private religious Society, but what would gladly have embraced them in the Arms of their Love and Charity, and been rejoiced to have their Company and Assistance in the Ways of Religion. The Persons that compose our private religious Meetings, are not of a Turn to scoff at any serious Concern or Distress of Mind and Conscience that any Persons have arising from a piercing deep Sense of the heinous Nature and dangerous Tendency of Sin, and just Apprehensions of their miserable State and Condition by Nature; nor are they inclined to magnify the Frailties and Infirmities that appear in Per-

sens under such Circumstances; nor yet to discountenance any from speaking about the gracious Exercises that appertain to vital experimental Religion and Godliness; but would rejoice at the first Dawnings of a Spirit of serious vital Piety; although there are those belonging to this Religious Society that would not be much pleased with a high imprudent burning Zeal, that has neither Light nor vital Heat, nor Meekness, Prudence, nor Humility accompanying of it; nor any Foundation to it, but warm and blind Imagination. This Kind of Religion, some of them look upon as the Shadow of Death, and are afraid of it as the *Mariners* are of the *Rocks* and *Quick sands* that lie far off from the Shore, which, when Ships strike upon them, all are in Danger of perishing; nor shall I ever use my Instructions or Influence to makethem think otherwise of it.

I heard much of the awakening of the People, and their Care and Concern in the Things of Religion; and concluded with myself, that let their Concern for their Souls be excited by what Means it might, I would cast that in their Way that might, by a divine Blessing, be a Guide and Help to them. These were the retired Thoughts that directed me to frame three Discourses from James i. 5. *If any of you lack Wisdom, let him ask of God, who giveth to all Men liberally, and upbraideth not; and it shall be given him.* From this Text I considered, 1. *The great Need we stand in of having Wisdom from God.* 2. *Give some Descriptions and Signatures of Heavenly Wisdom, or the Wisdom that God gives.* 3. *Offer some Motives and Arguments to excite all to seek Wisdom of God.* I discoursed three Propositions on three several Lord's-Days, which were March the 10th, 17th, and 24th, 1782. On the 17th Instant I discoursed the Descriptions and Signatures of Heavenly Wisdom, or the Wisdom which God gives and is divine. I endeavoured in my Discourse to describe holy, divine, and heavenly Wisdom, and divine Temper of Heart, and the Fruit and Evidence of it in a Number of Particulars; and set it in Contrast with the Wisdom which is earthly and sensual, and is not to be relied upon. This Discourse was much objected against, and cried out against on the Way as People went Home, by those who had a Value for, and were under the Influence of our
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Author. Indeed so far as I could observe afterwards, all that had embraced and fallen in with our Author, and his Ways and Principles, were displeased; although upon the strictest *Scrutiny*, I never could see wherein I had deviated from the Truth, or offered one injurious Reflection to grieve a serious Mind; or went a Step beyond what my Duty to the Lord Jesus Christ, and the Souls of the People of my Charge loudly called for. And those who have been offended, never took it upon them to shew me a Sentence or Word that was contrary to Truth. From this Time our Separation from Public Worship began, and a Number left the Worship and absented the next Lord's Day.

Not long after this, there was two Heads of Families, with some Part of each Family of which they were Heads set up separate Worship in the Society of the Lord's Day; and met at each of their Houses, sometime at one House and sometimes at the other. And they continued so to do without drawing many, if any to their Number, until the fifth Day of October following 1782. At which Time our Author and Mr. *Harley Chipman*, came into Town, from *Annapolis*, or from that Way. This was the first Time Mr. Chipman visited this Town; and he tarried not quite a Week, and then took Passage to *St. John's River*. He was here one Sabbath, and preached about in private Houses while he stayed here, and was commended and followed by them who were attached to Mr. Alline. He did not take the Trouble to come where I was, and I did not see him, at this Time, nor afterwards when he was here. Mr. A. tarried after Mr. Chipman was gone, and held his Meeting the second Sabbath he was here on his Visit, at the House of Major *Allen* aforementioned, on October the 13th. And by the Consent of my People, at the Request of the Society of *Cape-Forcu*, I preached with them on this Sabbath. On this Sabbath, several were so much effected, and had such bodily Exercises, that they were said to be converted on this Day. After the Exercise was ended at Major Allen's, a Meeting being appointed at the House of Mr. *Cornelius Rogers*, about three Miles Distance, our Author with a Company of Men, Women, and Children, repaired thither, where they did not arrive until in the Night

Night some Time; and on their Way, as they passed by the Houses, which stand as near together in this Way as in any Part of the Society, they exercised themselves by singing aloud as they went along in the Night, in the Highway. This was the first Time that ever divine Worship was performed in such a Manner in the Streets of Yarmouth, that I have heard of. And as I have no Reason to think the People were influenced to this Proceeding from any Instruction they ever had had from me so there is Reason to conclude that this Conduct was a proper Fruit and Effect of the Instructions of our Author. I think this had an Appearance as tho' our Author thought he had gained the Victory now, and therefore he would shout the Triumph along our Streets, by the Help and Assistance of those whom he had conquered and made his unfortunate Captives. I am very far from thinking that any particular Place will make divine Worship now in the Gospel Days, acceptable to God: Nor do I think but that public divine Worship may be performed in a Manner as acceptable to God, in the Field, in the open Air, as well as in the best accomodated House for public Worship, provided the Circumstances are such as call for it. Where any Christian People are united and agreed to worship God publicly, and their Designs are to put public Honour on his great Name in the Sight of Angels and Men, by attending such Institutions of public Worship as he hath appointed, at set and solemn Seasons, as on Lord's Days, I cannot see that their Worship can be too public; so that merely the Circumstance of the Publicness of it, shall render it unpleasing or unacceptable to God, or justly censurable with Men. Nevertheless, for Strangers that have no Manner of Relation to, or Right to conduct or direct a People that are formed into a religious Community according to divine Instructions, to come into such a Place, and among such a People and set up Worship in the Streets, or to set up new Customs or Modes of divine Worship of their own Heads, without the general Consent and Concurrence of the People, or perhaps without ever giving them Notice of it or advising with any of them about it; they hereby discover the Vanity of their Minds, and take a direct and most effectual

effectual Way to excite the Scoffs and Reproaches of the inconsiderate and prophane, stumble and lead astray the weak and ignorant, grieve and perplex those who have a tender Regard for Religion and the Ways of God; and in the Issue bring Confusion among a People, and Disrespect and Contempt upon the Ordinances, Worship, and Ways of God and Religion, and if these dismal Consequences does not follow such Novelties and Irregularities, there is no Thanks due to the Inventers and Movers of them, seeing they have a direct Tendency to produce such fatal Effects.

The Proceedings and Effects of this Day, gathered a considerable Number to join with the first that left the Worship and set up the Separation; and they have continued their Worship until the writing of this. The next Day after this, Mr. A. having preached at the House of one of my near Neighbours, he went out of Town to go to Argyle; and has not been here since.

After this, Mr. Chipman came the second Time from Annapolis, and arrived on May the 5th 1783; and tarried until the 23d Instant; and he increased the Number and Strength of the Separation. He tarried two Sabbaths, and held his Worship in the Society of Jebogue both Days. The first Sabbath I was absent, and preached at the Society of *Cape-Forceu*: The second Sabbath he was here, I preached at Home; and he still had his Meeting in the Society where I am placed, without once looking to the Society of *Cape-Forceu*, it seems; though but three or four Miles Distance from us, and have no Minister among them, nor have they had any for some-time past; and they had no preaching or public Worship at all on this Day, yet there is no Care taken of them: But the People of my Charge are attended to, as though they were the *only People* in Yarmouth that stood in Need of Teaching and Instruction. About the Time Mr. Chipman was here, the Sentiments and Assertions contained in the *Pamphlet* entitled, *The Anti-Traditionist*, forementioned, had got about among the People; which one would have thought might have been sufficient to open the Eyes of all People who had not renounced the plain Principles of both Reason and Revelation to see

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what a Person Mr. Alline, the Author of that Piece was : But whatsoever Effect this Pamphlet might have to cool the Affections, and make any cautious about the Author of it, and his Work among the People, it seems Mr. Chipman took Pains to assist and establish them by this timely Visit. Mr. Chipman has not yet published any Thing to the World on religious Matters, that I have heard of; and therefore we cannot make so free with his Sentiments, nor have so good a Warrant for it, as with Mr. Alline's Principles and Practices in religious Matters.

These brief *Narratives* of some Particulars, will serve to give the Reader some Ideas of the *Measures* that have been taken with the People of Yarmouth, especially those of my Charge and among whom I am placed, which Measures have issued in their *Division and Separation*, both in Church and Society and in Families; contrary to all Order and good Regulation. Those that withdrew from our public Worship and set up by themselves, used such Means, and took such Measures as had no favourable Aspect towards the *stated Worship, Ordinances, and Order of Christ among us* : But this was not more injurious to our religious Constitution, than the Division and Disunion in Sentiment and Opinion that took Place in the Church among them that still continued to meet together at the Place of public Worship on the Lord's Days. This latter Calamity rendered us unable to prosecute, with Vigour and Union, any Measures that tended to our Strength and Safety in this Time of Trial.

But to give a further View of our Circumstances, and represent the *Fruit and Effects* of Mr. Alline's Performances and Influence among us, I shall present to View, what I prepared and laid before the Church for their Guidance and Direction in a Particular Case that was brought before them, in which every Individual was concerned. What I am going to insert, was not composed for Public View, that I remember at this Time : But as this Province, many Parts in it at least, have Trial of the same Kind with ours; and as the common Good of the broken and divided Churches and religious Communities in this Land, is, I humbly trust, aimed at in the

the whole of this Performance, I hope it may not be thought unjust, by considerate People, that I have brought into public View, that which was at first prepared for more private Use on a, particular Occasion.

The Sin of _____ Behaviour in some particular Instances, opened and declared from the holy Scriptures, from Reason, and Concurrence of Divines.

Forfaking assembling with the Church for public Worship on Lord's Days, without giving any Reason to the Church, or obtaining any Consent for so doing.

The holy Scriptures expressly enjoins on Christians that they should not forsake the assembling themselves together, Heb. x. 25. *Not forsaking the assembling of ourselves together, as the Manner of some is; but exhorting one another. And so much the more as ye see the Day approaching.* As this Scripture expressly prohibits and forbids Christians to forsake the assembling themselves together; so it doth, with equal Force and Plainness, enjoin that they should meet together at proper Seasons, to discharge the Duties incumbent on them, and required of them, towards God, and one another. Nor is it possible that they should discharge the Duty incumbent on them as Christians, without their so doing. They cannot attend to and maintain the public Worship and Ordinances of Christ's Appointment, nor edify and help one another as Christians are bound to do, without their thus meeting together. In a Word for any Church Member to forsake Church Assemblies, without orderly Proceeding previous thereto, and vindicate and persist in it, is, at once to destroy the whole Design of his entering into a Church State, and open a Door and lead the Way utterly to destroy and extinguish the Church to which he was joined, and thus forsakes meeting or assembling with.

This forsaking a Church and separating from its Communion, without any formal or orderly Proceeding, is much aggravated, when the Party so doing has entered into a formal Covenant, and in express Words declared against "Unnecessary forsaking the assembling of ourselves together in private convenient Conferences," and

"and also on the Sabbath Day," which are the very Words of our Covenant, and this other Duties of Religion, enjoined in God's Words, our _____ had bound himself to perform in this Church by most solemn Covenant, which was ratified and confirmed by calling the great and dreadful God to Witness, and by subscribing the same with his own Hand in Presence of many Witnesses.† An inspired Writer observes (Gal. iii. 15,) *that if it be but a Man's Covenant, if it be confirmed, no Man disannuleth, or addeth thereto.* Covenants entered into by Men, to do, or perform lawful Things, although they are only secular, and concern only Things, of Time and this World, yet they have the Authority of God's Word, which is God's Authority, to establish and confirm them. The Children of Israel in *Joshua's* Time dare not break their Covenant with the *Gibeonites* which they had confirmed with an Oath, altho' it was not right to enter into any League or Covenant to spare them, having God's express Command to the contrary, Deut. vii. *Thou shalt smite them, and utterly destroy them; thou shalt make no COVENANT with them, nor shew Mercy unto them.* And it was only the Princes and Leaders who made this Covenant, as the immediate Actors, Jo. ix. *15, and all the Congregation murmured against the Princes for this Deed; as may be seen in Verse 18th; but are silenced in the 19th Verse, which stands thus, But all the Princes said unto all the Congregation, We sworn unto them by the Lord God of Israel: now therefore we may not touch them.* They might have pleaded that the Covenant was not lawful, and that they were deceived by the *Gibeonites*, and most of the People were displeased and murmured at the Proceedings; but notwithstanding all these weighty Pleas, the Faithfulness and and Cautiousness of *Joshua* and the Princes, led them to conclude that they might not offer Violence to the Bond of that Covenant. But what is still greater Evi-

† Our Church Covenant concludes with these Words, "And now, as a further Testimony of our Faith and Covenant, we not only call God, ANGELS, and MEN to Witness, but subscribe and sign the same with our Hands. Amen." And the Person, the Sin of whose Carriage the Church was at this Time to take a View of, was one that signed this Church Covenant with his own Hand on the Day that the Church first embodied.

dence of the binding Authority of this Covenant, is this, The Covenant keeping God avenged the Breach of this Covenant four hundred Years after the making of it with three Years Famine upon the Land of *Israel*; nor was he intreated to remove the Calamity, until seven of the Sons of the Covenant breaker *Saul*, were hanged up unto the Lord in *Gibeab* 2 Sam. xxi. 1, --- 7, with Verse 14th. An instructive and striking Instance of divine Vengeance upon Covenant breakers, as also of the Force and Authority of Covenants that are ratified and confirmed by calling the great and dreadful God to witness them. *Zedekiah* King of *Judah* was severely punished for breaking his Covenant with *Nebuchadnezzar*, though a Heathen and idolatrous King; the Account of which is given four Times in four different Books of the holy Scripture: And as this Instance may exhibit Light in the Case before us, I shall here produce all the Accounts from Scripture. 2. Kings xxiv. 20. *For through the Anger of the Lord it came to pass in Jerusalem and in Judah until he had cast them out from his Presence, that Zedekiah rebelled against the King of Babylon.* 2 Chron. 36, 11, 13. *Zedekiah was one and twenty Years old, when he began to reign, and reigned eleven Years in Jerusalem. And he also rebelled against the King Nebuchadnezzar, who had made him swear by God; but he stiffened his Neck and hardened his Heart from turning unto the Lord God of Israel.* Jere n. 52, 3. *For through the Anger of the Lord it came to pass in Jerusalem and Judah till he had cast them out from his Presence, that Zedekiah rebelled against the King of Babylon.* Ezek. xvii. 12, 13, 15, 16, 18, 19. *Behold the King of Babylon is come to Jerusalem, --- And hath taken of the King's Seed, and made a Covenant with him, and hath taken an Oath of him: he hath also taken of the mighty of the Land: --- But he rebelled against him in sending his Ambassadors into Egypt, that they might give him Horses and much People: Shall he prosper? Shall he escape that doth such Things? or shall he break the Covenant and be delivered? As I live saith the Lord God, in the Place where the King dwelleth that made him King, whose Oath he despised, and whose Covenant he brake, even with him in the midst of Babylon, he shall die: --- Seeing he despised the Oath by breaking the*

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227) *hntwovna nt lo he had given the Hand) and bath done all these Things, he shall not escape. Therefore, thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head.* In this Portion of Scripture last cited, in the 16th Verse, Zedekiah is said to *despise the Oath, and break the Covenant of the King of Babylon*; and God threatens him that he shall die in Babylon for it. But in the 19th Verse, Zedekiah is charged with *despising God's Oath, and breaking God's Covenant*; and the Reason of this Chagre is plain; for that Covenant that was made with the King of Babylon was ratified and confirmed with an Oath of God. God's dreadful Name is brought in to confirm and establish this Covenant; and therefore God is so far concerned in this, and all other lawful Covenants in which he is called on as a Witness, that God calls it his Covenant, and stands engaged to punish and take Vengeance on the Covenant-breaker. Covenant-breakers are reckoned among the Sinners in the Gentile World, who were convinced as guilty of Death by the Light of Conscience and Law of Nature, as appears from Rom. i. 31, 32. *Without Understanding, Covenant-breakers;---Who knowing the Judgment of God (that they which commit such Things are worthy of Death) not only do the same, but have Pleasure in them that do them.* It argues a great Degree of blindness in any one, who has entered into Covenant with others, to maintain the Worship and Ordinances of God together, and use his Endeavours to promote their spiritual and eternal Welfare, by discharging all Christian Duties and Offices towards them, according to his Ability, and as Opportunity offers, and called God to witness this his Engagement; and then at once to rend himself from their Communion, without assigning any solid Reason for it, and neglect all the relative Duties that he has bound himself to perform, and at the same Time hold himself guiltless; and from Time to Time justify his Conduct in so doing. If Men's own Covenant Engagements, to which they have called God to witness, will not bind and hold them to perform those Things which were lawful and right in themselves before they covenanted to perform them, I know not what will.

I shall here add the Sentiments of the Synod at Cambridge in New-England, in their Platform of Church Discipline, Chap, 13, Sect, 1st, and 5th. "Church Members may not remove or depart from the Church; and so one from another as they please. nor without just and weighty Cause, but ought to live and dwell together, forasmuch as they are commanded not to forsake the assembling of themselves together. Such Departure tends to the Dissolution and Ruin of the Body; as the pulling of Stones and Pieces of Timber from the Building, and of Members from the natural Body; tends to the Destruction of the whole. To sepearate from a Church, either out of Contempt of their holy Fellowship, or out of Covetousness, or for greater Enlargements; with just Grief to the Church: Or out of Schism, or want of Love; and out of a Spirit of Contention in Respect of some Unkindness, or some Evil only conceived, or indeed in the Church; which might and should be tolerated and healed with a Spirit of Meekness, and of which Evil the Church is not yet convinced (though perhaps himself be) nor admonished: For these or the like Reasons to withdraw from public Communion in Word, or Seals, or Censures, is unlawful and sinful." Thus the Synod at Cambridge; respecting this Subject:

_____ has declared, That he was bound in Conscience to withdraw from the Church, and that he could not in Conscience walk with the Church; that he was slain under my Doctrine. I acknowledge Conscience is to be very tenderly dealt with, and great Care is to be exercised how we deal with and impose on Conscience: But, be it as _____ asserts, that the Church is so faulty that he cannot conscientiously hold Communion with it; yet should he not have used his Endeavours to reform any Corruption he saw and was sensible of; with all possible Care and Meekness, before he withdrew? Was he not under the strongest Obligations so to do? As he was a Member of the Body; and solemnly bound to care for it should he not have used his best Endeavours according to God's Word, and his own express Covenant, to save a sinking Church? And supposing my Doctrine was cor-

rupt and killing, should I not have been told wherein, and Means used to convince me of it? I have desired this, but could never be told in what Particular my Doctrine was false and destructive. I was a Member of the Church whom ——— ought in Conscience to have cared for; nor can he be innocent in the entire Neglect of his Duty in this Respect: And as I came into Office by the Election of the whole Church, (——— not excepted) he was bound to cleave to the Church, and to help them in all lawful Ways to reclaim me, either in Doctrine or Practice, if corrupt; and if this could not be attained, to help the Church to depose and remove me from Office, and Fellowship too, if obstinate and scandalous. But nothing of this has been attended to. A Church under the Difficulty of a corrupt or scandalous Minister, has the greatest Need of the Assistance of all its Members; nor can any be innocent to forsake a Church under such Difficulty, till proper Means have been tried, and patient Waiting joined therewith, without the desired Effect.

Mr. ——— has aggrivated his Departure from the Church, by setting up and maintaining a seperate Worship among us; and persuading other Members of the Church to join with him; and even advising and countenancing those in the Congregation, not to come to the Place of public Worship, to join with the Church in the Worship and Ordinances of Christ. Had ——— out of Conscientiousness withdrawn from the Church, and been passive in his Carriage, not acting with, nor against the Church, it would have been a more favourable Representation of tenderness of Conscience, than to be vigorously prosecuting such Measures openly, as are directly contrary to the Word of God, and have a direct Tendency to destroy that Church which he was under the strongest Obligations possible, to build up. Had this Church been known, and proved to be a Synagogue of Satan, which Christ had abhorred and rejected, it is hard to conceive that any Measures could have been proceeded on, tending more directly to the Contempt and Ruin of it, than those that have been proceeded on, as to their Nature and Kind; and have also been prosecuted with Zeal and Rapidity. The Methods are,

1. Setting up and maintaining a Separation. As ——— never took proper Methods to reform what he might think was amiss in this Church, nor dissolve his Relation to it; so there can be no just Reason given for setting up and promoting Separation in this Place, in Opposition to the plain Directions of the holy Scriptures, 1 Cor. i. 10. *Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you; but that ye be perfectly joined together in the same Mind and in the same Judgment.* The Lord asserts, *That a House divided against itself shall not stand.* Mat. xii. 25. What more effectual Way could have been taken to ruin this Church and Society in *Jebogue*, than to divide and separate them? especially as our Ability and Number was so small, there was the greatest Need of joint Union, both of Sentiment and Practice, to enable us to carry on the Concerns of Christ's visible Kingdom among us: And had our Number and Ability been ten Times greater than it is, Division might effectually ruin us; as the Lord Christ observes, that a Kingdom is brought to Desolation by Division, as certainly as a City or a House. Blessed Paul had learned from his Lord and Master, that the Strength, as well as the Comfort and Edification of Churches, consisted in their Union both in Principles and Practices; and therefore beseeches the *Corinthians*, *that they would all speak the same Thing, and have no Division among them.* And to the same End he gives Direction to the Church of Rome in these Words, *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them.* Rom. xvi. 17. But this Apostle sets the Sin of Division, Schism and Separation in the strongest Point of Light, in his Epistle to the *Colatians*, Chap. v. 19, 20, Verses; *Now the Works of the Flesh are, — Wrath, Strife, Seditions, Heresies.* Sedition, here in this Place, is nothing more nor less, but dividing into Parties; which in the State is called Sedition, and in the Church, Schism: And the Apostle here ranks it with the other Works of the Flesh, even Drunkenness, Adultery and Murder; and in Verse 21st, he asserts, *That they which do such Things shall not inherit the Kingdom of God.*

2. Another Piece of Conduct, which is calculated to feed and maintain a Party, and both tending to the Destruction of this Church, is persuading and soliciting Members of this Church to withdraw from it, and join this Party.——It has been shewn to be a Sin to break Covenant, and to withdraw from the Church without Order; and the Arguments brought to prove it, will equally prove it to be sinful to persuade others to do so; and I need not recite them.

3. Persons in the Congregation have been advised not to come to the Place of public Worship on the Lord's Day. This cannot agree with the Directions and Rules of Scripture. Heb. xiii. 17. *Obey them which have the Rule over you, and submit yourselves: For they watch for your Souls, as they that must give Account: That they may do it with joy, and not with Grief; for that is unprofitable for you.* I had this Congregation in Charge, and was set over them in spiritual Concerns in a most solemn Manner, by their own Consent and Election; and the Obligation never was loosed, nor any proper Means ever applied to effect it. Why then should —— advise any in this Flock not to attend the public Worship of God? God commands the People to obey and submit to them which have the Rule over them; and —— never had any spiritual Jurisdiction over this Congregation. Why then will he attempt to loose where God binds? and dissolve the Relation and Obligation, where God confirms and establisheth it? Besides, they which are over and watch for Souls, must give an Account of them to God another Day. And although it may seem a light Thing to intrude upon the sacred Charge now, it will not appear so when these Souls are to be accounted for, which are advised to withdraw from, and not hear those whom God in his Providence has set over them in spiritual Things.

December 5, }

1782. }

The forsaking public Worship on Lord's-Days, and setting up separate Worship and maintaining of it, as is represented in the foregoing Consideration, is publicly known among us, inasmuch that it needs no other Evidence

dence than what People in general with us are knowing to. And as to any other Particulars that are alledged, the Evidence is under my Care in writing, at this Time.

The Principles of Mr A. have been briefly viewed; and that what is represented in the foregoing Declaration is the natural Fruit and Effect of them, is undeniably manifest. That he has done what was in his Power to break the Union and Relation that subsist among sober People, which is founded on solemn Covenant, is too plain and evident for any one of his Adherents to pretend to deny it: And the Sin of it is such, that if any under a Profession of Christianity will attempt to hide and cover it, they will take a Course to render themselves odious in the Sight of *Heathens* and *Infidels*, who by the Light of Nature only, are led to condemn and abhor this crying and God-provoking Sin. The solemn Covenants whereby Professors of Christianity have bound themselves each to other, are made so light of by this Author, that he has exerted his Wits as much as in almost any one Thing, to persuade Persons immediately and at once to break through them all. The Reader may see this in Section eleventh, where his detestable Principles of Separation are briefly pointed out. What has been asserted in the foregoing Declaration, is nothing more than what he has directed to in his *Two Mites*, &c. P. 156, 257. "My sincere Advice would be, as you love your own Souls, and the Souls of others, that ye immediately separate from the Powers of Darkness, shake off all Affinity with any Church or Churches, that hold the Form of Godliness without the Power." Exactly conformable to this Instruction was the Conduct of the first who separated from the Church, and set up, and was Leader of the Separation in this Place, under the Influence of our Author. He left our public Worship without speaking one Word to make known his Intention to the Church (as a Body of which he was a Member, whatever he might do to any particular Person or Persons belonging to it, I cannot say) representing any Grievance, or desiring any Redress, or a Dismission from the Church; nor did he pay the least Regard, that could be seen in his Conduct, to the solemn Vows and Cove-

nant wherewith he had bound his Soul to walk in and with this Church according to the Rules of the Gospel; and as to myself, he never spoke one Word on his leaving the Church, or on any other Thing or Subject in Religion, advising with me, or mentioning any Grievance, or making known his Intention, from the Time that Mr. A. first came into this Town, until some Time after he had got his private separte Meeting set up on Week Days, and his public Meeting set up on the Lord's Day; after which I went to his House to speak with him about these Proceedings, as being contrary to the Rules of God's Word which he had solemnly covenanted to observe in this Church: but not the least Regard was paid to it. And afterwards on the 18th of November, 1782, having desired some Brethren in the Church to be present, that we might use our joint Influence and Endeavours with him according as we had covenanted; after we had proceeded with what Care and Tenderness we could, consistent with Truthfulness; and after spreading the Case before God once and again; at the Close of all, we received this to our Faces, uttered with great Confidence, and every Appearance of Contempt of our Endeavours, *You have the Form of Godliness, but deny the Power; and from such I am commanded to turn away: And this was the Scripture that came to me, when I first left you, and was thence a Motive for my so doing.* This is the Sense and the very Words, as near as I could take them down; alluding, it seems, to 2. Tim. iii. 5. After this (proceeding according to the Directions of Christ, as we trust) the Church met on the Occasion, and that only; and the Church having waited beyond the Time set, and it being doubted whether he would attend at all; the Meeting was opened; and the Business (which was written, for the more safe and regular proceeding) was laid before the Church, a considerable Part of the Business at least, at which Time he came into the Meeting: And it being moved to him, Whether the Business that was partly read over before he came in, should be read over again? He replied, *if you have a Mind to read it over again, you may; it is nothing at all to me.* Here is a Specimen of the Treatment that the Church was entertained

tained with, both in their public and private Endeavours to discharge their Duty in this Time of Trial. And this may serve to shew something of the Spirit and Disposition that prevails in those who embrace our Author's Person and Doctrine. There is no disputing against Fact. All Covenants, Vows, Promises, and Engagements, are trampled upon as the Dirt and Mire. The Order of God's House, and the solemn Covenants that sober People have entered into to maintain it, are treated with open Contempt, and declared to be nothing but *Antichrist*: see in Two Mites, P, 233. "And thus we may conclude, that whatever is acted and transacted by any Body of Men, with all their PAPER COVENANTS, or strictness of Discipline in the Externals of Religion, without that spiritual Union, is not done by Christ in the Flesh; and therefore can be nothing but Antichrist." Paper Covenants, and the holy Discipline of God's House, and the Order which Christ has established in his Church, stands so much in the Way of this Author, and the Work he is prosecuting, that he can do nothing but upon the Ruins of them. Let the Order and Discipline of Christ be kept up in his Churches, and our Author will never have any Standing in them, nor gain any Advantage against them. Had he not been conscious of this, it is not very likely that he would have given such a deadly Thrust at *Paper Covenants*, as he here has done. I never once heard, as I remember, that *Men's Covenants, and Paper Covenants, &c.* were had in Contempt, and lightly spoken of in *Yarmouth*, until our Author's Principles and Practices spread and prevailed here; since which, there has been too much of that Kind discovered among us. But when any have learned, after our Author, to treat with Contempt and Lightness, those solemn Covenants, in which Transactions Men have given up their Souls and Bodies to the Lord Jehovan, according to the Tenour of the Covenant of Grace exhibited in the Bible, and have bound their Souls to walk with each other in holy Fellowship, and to maintain the *Worship, Ordinances, and Discipline of God's House*; and have called the great and dreadful God to be a Witness to these their Covenants,

all

all which, I suppose, is contained in all our Church Covenants; I say, when any have learned to speak lightly of these, and make it but a small and trifling Matter to violate and make them void, there is Nothing on this Side of Heaven but what they can and may make light of. And let such Persons pretend to what Shews of Religion and Spirituality they will, they are to be esteemed and treated as irreligious and prophane Persons. Nor is there the least Ground to trust the Word or Promise of such Persons very far, even in secular Things, when they are known to be guilty of, and persist in the Violation of such sacred and solemn Covenant Transactions, in the Things of God, Religion, and their Souls.

IV. A careful Attention to what has been observed concerning the Principles and Practices of our Author in this Treatise, will, I trust, help us in forming just Ideas concerning the religious *Affections* and *Exercises*, and the *Appearances* of Religion which he has been instrumental in exciting and promoting among People in this Province. We may here take a View of the Bottom and Foundation of the Religion of our Author, and see something of what it consists: And at the same Time, we are led on to look to the Foundation and Rise of the Religion which he excites and promotes among People, and thereby be under some Advantage to understand the Quality of it, and of what it consists. Right Affections in Things of Religion have *Truth* for their Foundation as a proper Mean to excite and promote them. All true Religion, both experimental and internal, and also that which is external and practical, is founded in Truth. The Knowledge and Embraces of the Doctrines and Instructions of the holy Scriptures which is the Word of Truth, lays the Foundation for true and holy Affection and also for holy Practice in the Things of Religion and Godliness. On the other Hand, to deviate from, and teach and inculcate Principles and Tenets contrary, and in direct Opposition to the plain and important Truths and Instructions of Divine Revelation contained in the Bible, lays the Foundation for false and delusive Exercises and Affections of Soul, and also for irreligious and ungodly Practice; and is the ready and most effectual

Way

Way to promote and establish both, to the Dishonour of God, the Reproach and wounding of Religion, and the undoing and eternal wounding of Men's Souls. It is acknowledged, that many Men who are advantaged and privileged with true and right Instruction, nevertheless, notwithstanding turn aside to *Error* and *Prejudices*, and embrace *Falseness* instead of *Truth*, and *Enthusiasm* and vain, wild *Imagination*, instead of rational, solid, and holy Affections, issuing in scriptural and holy Practice and Conformity to the Will of God. But this does not prove that *Error* and *False Principles* are not of a very pernicious Nature, tending to the Ruin and Destruction of Men's Souls; nor does it in the least justify the Practice, nor lessen the Guilt of those who spread and inculcate Error and Falseness among a People, although they do it under the greatest Shews of Zeal and Sanctity, and the highest Pretensions to Love and Spirituality. All Men are mortal, and must and will die, notwithstanding the best Means are applied for the Continuation and Preservation of their Lives, by the skillfullest Physicians in the World; yet this gives no Warrant for any one to give mortal Poison to his Neighbours, tending directly to their Death: And for any one to do so under a Shew of Love to his Neighbours, will not make his Conduct the less criminal. The Hook is no less fatal and deadly because it is covered with a shining and glittering Bait: Nor are Principles and Practices of Errorists and Enthusiasts the less fatal and deadly, or the less to be abhorred of all Men, because by good Words and fair Speeches they deceive the Hearts of the Simple, Rom. xvi. 18. Nor will it in the least excuse the Malignancy of Error in Doctrine, or Irregularity and Disorder in Practice in the Things of Religion, nor extenuate the Guilt of the Broachers and Maintainers of them, because it is a Time of the pouring out of the Holy Spirit upon a People, terminating in the awakening of secure Sinners, and convincing and reforming the vicious and profligate, and divinely illuminating and converting miserable Sinners. The unspeakable Mercy of the holy Spirit of God being poured out on any Place or People, producing such blessed Effects, will not extenuate the pernicious Nature of

damnable

damnable Heresies, as the *Apostle Peter* calls them (2 Pet. ii. 1) being brought in (not *privily*, but openly spread and propagated) at such a Time. The Holy Spirit is *The Spirit of Truth*, John xvi. 13. and Truth is his appointed and ordinary Means whereby he performs his whole gracious and great Work of Mercy, in awakening, convincing humbling, regenerating, sanctifying, and eternally saving miserable and spiritual dead Sinners of Mankind. And therefore *Error* and *Falshood* is directly opposite to the Work of the Holy Ghost in converting and saving Sinners; and in some Respects is more aggravated when propagated at a Time of the pouring out of the Spirit of God on a People, as it is at such a Time a more open and manifest Opposition to the Spirit of Truth, and the Word of Truth by which Mean he carries on his Work, and a joining with the Devil, the *Father of Lies and Deceit*, John viii. 44. who opposes, mars, obstructs and destroys the Work of the Holy Spirit, by *Error, Deceit, Blasphemy, Heresy, false Affections*, and *false Zeal*, much more effectually, than by all the fierce and bloody *Persecutions* that he has been instrumental in exciting and stirring up Men to perpetrate against the *Spirit and Work of God* in the World. They who do not know this, are ignorant, in a great Degree of *Satan's Devices*.

As the pouring out of the *Spirit*, and his powerful and gracious *Influences* in convincing and converting Sinners, and sanctifying them, and exciting and enabling them to lead Lives of universal Holiness, is to be reckoned and acknowledged one of the greatest Blessings that any People or Persons are made the Subjects of in this World: So the giving up of any People or particular Persons to the Pride and Deceit of their Heart, and leaving them to a Spirit of *Error* and strong *Delusion* to believe a Lie, is doubtless one of the greatest Judgments and forest Calamities that a holy sovereign God brings upon Men here in this World. The strong and high Affections and natural Workings that many People have, joined with spiritual Pride, Boldness of Looks and Carriage, and an amazing Confidence of their being Friends and Favorites of God, and such as he greatly loves, accompanied of-
 frequently

sometimes with *Visions* and *Revelations* of Things that are not contained in the Bible, is that which is oftentimes taken by sober well-meaning People, for the highest Kind of Religion and Godliness, and passes for the *Power of Godliness*, and a high Degree of *Spirituality*. I would be far from suggesting or insinuating that true Saints may not have a gracious and well grounded Assurance of their being the Children of God, and their having a gracious Hope of future glory and Blessedness, which *Hope shall never make them ashamed*; nor do I think but that sincere and godly People may have *high and strong Affections* and Joy, even *Joy unspeakable and full of Glory*. 1 Pet. i. 8. But at the same Time it must be observed, as that which is undeniably manifest both from Scripture and Experience, that the strong Confidence and high Affections that many Persons have, are such as have no gracious Root to them, neither have they any Fruit issuing in holy Scripture and Conformity to the Will of God. And when this is the Case, the nearer they resemble the Religious Exercises, Hopes, Joys, and gracious Confidence of true Saints, the more likely they are to deceive the Subjects of them, and others also; and Satan thereby has a greater Advantage against the Interest of Religion and the Souls of Men. Never does Satan succeed to make such dreadful Destruction of Religion as when he is transformed into an *Angel of Light*, and comes in such Appearances, and Shews of Religion and Holiness, that even some of the real Friends of Religion are excited to approve and applaud the Appearances, and others are so dazzled and their Reason so confounded and overborn, that they must give into that which their judgments disapprove of in their more calm and retir'd Reflections; and others who are led altogether by glazing and taking Shews, become exceeding Bold and boisterous to support the Cause, and Condemn all that have a Desire to enquire particularly, and have rational and scriptural Satisfaction concerning what appears to them to be out of the Way and aside from Truth as carnal Reasoners, Legalists, and Opposers to the work of God, &c. And by these Means, Satan comes to be set up and worshipped as God, and Religion is made to consist

consist in that which is as opposite and contrary to the humble, meek, gentle, charitable, pure and holy Religion of Jesus Christ, as Darkness is to Light: In a Word, in this Way, the Devil accomplishes his most malignant Designs, and carries into Execution the chief and master-project of Hell against the Interest of Christ and Religion in the World.

The most exalted Shews and Appearances of Religion may be examined consistent with our Duty as it is enjoined in the Word of God, 1 John iv. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God: because many false Prophets are gone out into the World.* And if we have not a Call to be suspicious and examine carefully into the religious Appearances which are excited and promoted, and much applauded in some Places in this Land, especially when we see the important *Doctrines of Revelation*, the *Order of the Gospel*, and the plain *Principles of Reason*, all become a Sacrifice, and are trampled on as the Mire in the Street, I know not when ever any People ever had Occasion to be cautious and exercise Fear and Suspicion about any Appearances of Religion. Certain it is, that the gracious Work of God's holy Spirit is not contrary to the Word of God. The Truths of divine Revelation, the Order of the Gospel, and the Laws of Nature and Reason of which God is the Author, does not stand so much in the Way, as that they must all be violated and destroyed to make Way for a divine Work of the Spirit of God. To let the Spirit of God against the written Word of God, so as to make them cl^an one against the other, is a fearful Consideration, pregnant with unspeakably dreadful Consequences. We may and should lay our Account to have the most dreadful Assaults of Satan against the Interest of Religion, Shews, and most spiritual and evangelical Coverings. Mr. Shepard in his *Parable of the ten Virgins*, Part I. P. 122. has these Words, which are cited by President Edwards on the *Affections*. P. 206. Saith he, "Take not every Opinion and Doctrine from
" Men or Angels, that bears a fair Shew of advancing
" Christ; for they may be but the Fruits of evangelical
" Hypocrisy and Deceit; that being deceived themselves,
" may

“ may deceive others too ; Mat. vii. 15. *Beware of them that come in Sheep's Cloathing*; in the Innocency, Purity and Meekness of Christ and his People; *but inwardly are Wolves*, proud, cruel, censorious, *speaking Evil of what they know not*. By their Fruits you shall know them. Do not think, beloved, that Satan will not seek to send Delusions among us. And do you think these Delusions will come out of the Popish Pack, whose Inventions smell above Ground here? No, he must come, and will come with more evangelical, fine-spun Devices. It's a Rule observed amongst Jesuits at this Day, if they would conquer Religion by Subtilty, never oppose Religion with a cross Religion; but set it against itself: So oppose the Gospel by the Gospel.”

Without uncharitable Reflections against the Inhabitants of this Land, it may be said, that there is great Need of Reformation; and with Respect to the Inhabitants of Yarmouth, there was and still is great Need of it, as I can assert from my own Knowledge of our Circumstances in religious Concerns. In all Towns and Places in this Province where I have had any Acquaintance with the Circumstances of the People in religious Matters, there has appeared to me to be a great Want of religious Reformation, and aloud Call for *Magistrates, Ministers, Heads of Families*, and all Sorts of People to exert themselves in their proper Stations, and use their Influence to promote it, and to suppress the Growth and Increase of *Vice and Profaneness*. The great Want and Neglect of *Family Religion, Instruction and Government* that is to be found in this Land, the prophane *Swearing, Intemperance, Sabbath-breaking, Uncleannefs, vain Company-Keeping*, and spending Time at *Taverns and Games*; together with the *Unconcernedness, Carelessness* and deep *Security* about religious and eternal Concerns, that is seen and manifest among People, makes our Circumstances with Respect to Religion to appear very gloomy, and wear a mournful Face and Aspect, in the Eyes of serious People who have Understanding about the Things of Religion. And such would be ready and forward, I trust to encourage any just and prudent Endeavours, though they

they were but feeble, to remedy our sad and sorrowful Circumstances. Nevertheless, will serious People among us, who are of good Understanding, and are not tainted with Enthusiasm, nor a Party-Spirit, upon serious Reflection and Examination of the Measures and Methods that have been, and still are prosecuted, conclude that they are, in their own Nature or Tendency, calculated to remedy our sad Circumstances, and effect Religious Reformation, either in *Doctrine, Discipline, Worship or Manners*? The Truths and Doctrines of the holy Scriptures, upon which the Church of Christ is founded, are tortured, twisted, and destroyed in such a Manner, and to that Degree, that there is scarcely any Doctrine of our holy Religion that is not expressly, or by necessary Consequence overthrown and destroyed; and the most absurd and dangerous Tenets brought in and asserted in their Stead. The Discipline and Order of Christ's House is trampled upon to that Degree, that it is taught and inculcated as a Duty for Professors to fly from the Churches to which they belong, *and immediately shake off all Affinity with them*, and the regular Pastors of them, and separate from them, in open Violation of all Order, Covenants, Vows and Engagements whatsoever; and these Instructions are carried into Execution with the greatest Vigour and Rapidity. The Assemblies meeting on Lord's Days for the public Worship of God, are broken and separated. And although among young People there have been a Number that have quitted their Prophaneness, as I hope, and some Extravagance in Dress, and some other Things, and have appeared to be awakened and seriously concerned about their Souls and the Things of Religion, all which I can heartily approve of in their proper Place and Use; yet how have our young People been led into *Parties and Separations*, and such other Irregularities and Absurdities, and wild Imaginations, as have in Fact given a deeper Wound to Religion, and prejudiced the Minds of People against it more than all their former Prophaneness and Carelessness, ever had done. From their Leaders they have taken it, and according to the Instructions they have had, as soon as they have been stirred up to attend the Things of Religion, it has been their

their Practice, to fly from the Public worship and Ordinances of God, and from the Society of sober People, except such as was of their Party, and immediately join to, and become Promoters of a Party. And as their inward Experiences and Affections, have been excited and promoted, it may be, by such Instructions, as are published to the World, of which we have taken a View in this Treatise; what just Ground have we to fear, that most of our good People, who are acquainted in a great Measure with the secret Workings of their Hearts, and the subtle Devices of Satan, are now in the Embraces of such false and delusive Affections and Exercises of Mind, and are so established and confident of their being in the right, that they are Proof against all Conviction either from the Light of Reason or Revelation; and so are in the greatest Danger of being forever undone, even while they are under strong confidence of their being in a safe and happy Condition. Does not the Spirit of *Error*, *Enthusiasm*, wild *Imagination*, and vain *Belief*, run through the Books of our Author, from the Beginning to the End of them, and are so gross and glaring, that any one that reads them must be very ignorant of these Things not to discover and know them to be contained in almost every Page of his Publications? And can it be supposed that our Author has been so industrious in filling this Land with his Preaching and Books from one End to the other, and yet has not spread the Spirit of wild *Enthusiasm* and *Imagination*, that so evidently animates his Preaching and runs through his Books? Can any wise Man be made to believe this, after duly considering the Matter? No, surely.

The great Confidence that Persons have of their being in the Right; and that God is with them, and is carrying on his Work among them, is no certain Evidence that it is so indeed. There is hardly a Sect that has arisen in the Christian Church; that we have an Account of, but has had great Confidence that they were right, and that God was with them. And if they are much aside from Truth, it makes greatly for Satan's Interest for him to make them think so. When People have set themselves in Opposition to God's Truth and Ways, and are building upon the Ruins of the Truths and Doctrines

of divine Revelation, they will be strengthened and encouraged no Doubt, if it be in the Power of Satan to do it. Besides, when Men have done Violence to the plain Truths and Ways of God, it is but a just Punishment, which he hath threatened, to give them up to believe a Lie. 2 Theff. 2, 10, 11. *And with all Deceiveableness of Unrighteousness in them that perish; because they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusion, that they should believe a Lie.* Many Persons may be exceeding confident of their being in a good and happy State, from such Suggestions and Impressions on their Imaginations, as have nothing at all in them that is truly divine and spiritual; and may greatly deceive themselves and others thereby.

I shall here insert a Passage or two in the Words of Mr. David Brainard, that holy Man, and wonderful Instance of divine Grace and experimental Religion, both living and dying; and who had great Opportunity to see and be acquainted with true and false Religion in their Appearances, Fruits and Effects. In his last Sickness, when at Boston, when he was on the Brink of the Grave had no Grounds to expect his Recovery; in his Life, p. 128, he writes thus, "I did not now want any of the sudden Suggestions, which many are so pleased with, That Christ and his Benefits are mine, That God loves me, &c. in Order to give me Satisfaction about my State: No, my Soul now abhor'd those Delusions of Satan, which are thought to be the immediate Witness of the Spirit, while there is nothing but an empty Suggestion of a certain Fact, without any gracious Discovery of the divine Glory, or of the Spirit's Confidences, as well as the whole of that Religion, which they usually spring from, or at least are the Attendants of; the false Religion of the late Day (though a Day of wondrous Grace) the Imaginations and Impressions made only on the animal Affections, together with the sudden Suggestions made to the Mind by Satan transformed into an Angel of Light, of certain Facts not revealed in Scripture: These, and many like Things, I fear, have made up the greater Part of the religious Appearances in many Places. These

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These Things I saw with great Clearness, when I was thought to be dying. And God gave me great Concern for his Church and Interest in the World, at this Time: Not so much because the late remarkable Influence upon the Minds of People, was abated, and almost wholly gone, as because that false Religion, those Heats of Imagination, and wild and selfish Com- motions of the animal Affections, which attend the Work of Grace had prevailed so far. This was that which my Mind dwelt upon almost Day and Night: And this, to me, was the darkest Appearance respect- ing Religion in the Land; for 'twas this chiefly, that had prejudiced the World against inward Religion. And I saw, the great Misery of all was, that so few saw any Manner of *Difference* between those Exercises that are spiritual and holy; and those which have Self-Love only for their Beginning, Centre and End." And in the Appendix to his Life, Page 275, in a Letter written at Boston about the same Time with the above, to his Brother, Mr. John Brainard, who was then a Candidate for the Ministry; and had begun to preach, he writes thus, "I fear, you are not sufficiently aware how much false Religion there is in the World. Many serious Christi- ans and valuable Ministers are too easily imposed upon by this false *Blaze*. I likewise fear, you are not sensi- ble of the *dreadful Effects and Consequences* of this false Religion. Let me tell you, 'tis the Devil transformed into an Angel of Light; 'tis a Brat of Hell, that al- ways springs up with every Revival of Religion, and stabs and murders the Cause of God; while it passes Current with Multitudes of well-meaning People for the Height of Religion. Set yourself, my Brother, to crush all Appearances of this Nature, among the *In- dians*; † and never encourage any Degrees without Light. Charge my People in the Name of their dying Minister, yea, in the Name of *him who was dead and is alive*, to live and walk as becometh the Gospel. Tell them how great the Expectation of God and his Peo- ple are from them, and how awfully they will wound

† His Brother was now preaching to the INDIANS at BETHEL, in NEW JERSEY.

“ God’s Cause; if they fall into Vice ; as well as fatally
 “ prejudice other poor *Indians*. Always insist, that their
 “ Experiences are *rotten*; that their Joys are delusive, al-
 “ though they may have been wrapt up into the third
 “ Heavens in their own Conceits by them, unless the
 “ Tenor of their Lives be spiritual, watchful and holy.
 “ In pressing these Things, *Thou shalt both save thyself;*
 “ *and those that hear thee;*” Thus far Mr. Brainard.

I have Reason to think that many People think them-
 selves on the safe Side; if they are friendly and forward
 to promote all Appearances of Religion; where there is
Earnestness, Zeal, and seeming Desire for the *Conversion*
 of others, &c. And by this Mean they gain a Name for
 being the *Friends to Religion* and the Work of God’s
 Grace in convincing and converting Sinners : And I
 think all People should be Friends to; and endeavour to
 to promote such Work of divine Power and Mercy with
 all their Might : Yet we should exercise our Wisdom and
 Prudence in this Matter, and not call every Thing *Gold*
 that has a shining Appearance. It is the Hands of pro-
 fessed Friends to Religion that Satan commonly uses to
 murder Religion; nor is he at a Loss how to bring this
 about : *Christ’s* Cause oftentimes gets the most deadly
 Wounds in the *House of his Friends*. The very numerous
 and unspeakably dreadful Consequences that attend and
 follow false and delusive Shews and Appearances in Reli-
 gion, should excite us to take great Pains to learn and
 distinguish between true and false Religion : that we may
 be under Advantage to encourage and promote that
 which is true and right, and also to discountenance and
 suppress that which is delusive and dangerous. The
 Affections and good Frames that many People have,
 which are nothing but the Workings of natural Passions,
 or animal Nature excited and stirred up, is that which
 many People deceive themselves with, I fear, for *gracious*
and holy Affections and Exercises of Soul, to their own un-
 doing. And as many Persons are deceived with these
 natural Workings, and know no other Conversion them-
 selves but what consists in the strong natural Affections
 and Workings of natural Conscience which they have
 and are the Subjects of: So, where they see these in others,
 especially

Especially where they are excited and raised to a high Degree, and follow upon Persons having had some Fear and Concern about their Soul's Salvation, they are ready and forward to pronounce them the *Fruits* of the *holy Spirit*, and the Subjects of them to be the Subjects of a *Work of Grace*; and hereby they take a ready Way to undo them forever. For the Persons so encouraged and applauded because of their strong Affections and good Frames, which are only natural, become confident that now they are *spiritual* and *have passed from Death unto Life*, and they become full and proud of their Attainments, and an End is put to all their Convictions, and Terrors; and the great Care is now, to nurse and cherish these Affections by applying Scripture promises which belong to the Saints, and by strengthening their *Belief* that they are the dear Children of God, and that God loves them, and that Christ died for them, and is determined to save them. And when they can get a strong Belief of these Things, then they can have *Joy*, *Comfort*, and *Hope*. And not having a Mind to look carefully into their Hearts, to get Acquaintance with the great *Deceit*, *Pride* and *Selfishness* of them; they quiet themselves with false and rotten Experiences and Hopes of being in a State of Grace and Favour with God: When at the same time they are utter Strangers to that holy Temper of Heart which consists in delightful Views of the glorious Excellency of *God* and *Jesus Christ*; Love to God for what he is in himself; universal Love to Mankind; a broken Spirit and constant mourning for Sin; Humbleness of Mind, Meekness, preferring others before Self; Patience under Trials and Losses; Abstractedness from the World, and Affections set on Things above; all tending to and issuing in universal, constant, *practical Conformity* to the holy Law and Commands of God, which are the standing and everlasting Rules of true Holiness. Of those who please themselves much with their good Frames and Experiences, while they are unsanctified and Strangers to true Holiness, had but a true Understanding, and deep and thorough Conviction of the Vileness and Sin of their Hearts and Lives, all their good Affections that are but the Workings of natural Conscience and animal Nature,

with all the Hopes that are built upon, or arise from them; would all die away, and cease to deceive and flatter them any longer. Thorough Conviction and Sight of Truth, would soon extinguish the false Affections and Hopes of many, and at once undeceive them: And for Want of this, they are in Danger of being finally undone. I would be very far from speaking against the Exercise of natural Affection and Passions in Things of Religion: They are good in their proper Place and Use. And I think that a good Degree of Affection in Things of Religion becomes us; seeing the Things of Religion are of the greatest Importance. Nevertheless, to establish Persons in the Belief of their being gracious Persons, merely on Account of their high Affections, is to take a direct Course to deceive and ruin them. The Exercise of a high Degree of Affection may not be sinful; and yet it may be very sinful and of dangerous Tendency to declare every Kind and Degree of even rational and reasonable Affections that keep their proper Bounds and Limits, to be certain Signs and Evidences of a Man's being a true Christian, or a godly Man.

The excellent Mr. Stoddard, in his *Guide to Christ*, speaking of Sinners under Concern and Awakening of Conscience, has these Words, Page 3, 4. "After the awakened Sinner has been using Means a while, he oftentimes gives an *Account of some Alteration*; he finds some Affections, Sorrow for Sin, Delight in Sabbaths, Love to the People of God, Love to the reading of the Scripture: What is to be said to him in this Case?

"1. He is to be told, that *he must not rest in Ease, but labour to be healed*. If a wise Man by applying Plaisters to a Sore be delivered from much of the Anguish that he was in, he will not satisfy himself with and give over the Use of Means, least the Anguish should return again; so the Sinner had need be careful he do not satisfy himself in the Ease of his Conscience, but must get it healed by the *Application of the Blood of Jesus Christ*.

"It is extremely dangerous to tell him, that it is hopeful God has put the Seeds of Grace in him. There

is not one in a Thousand but does experience such religious Affections long before he is converted; these religious Affections are nothing else but the Workings of Self-Love and natural Conscience; natural Conscience discovers the Danger of Sin, and something of the Baleness of it, hence he is sorry for it; the Man conceives some Hope that by praying and reading, &c. he shall get Salvation, hence he delights in them; the Man hopes he is accepted of God, hence he has some Affections to him: And if a Minister does but speak encouragingly as if the Man were converted, he lays a Foundation for his Ruin; for he is in great Danger to fall in with the Flattery."

It those who have a Faculty, and use Endeavours to excite great and high Affections in others, and use no Means, or have not Understanding and Skill to guide and direct People under them, and to distinguish between true and false Affections in Things of Religion; they take a direct Course to run People into many Difficulties, Imprudencies, and wild Disorders; to the great Dishonour of God, and Hurt of Religion and the Souls of Men. Such Men act a Part like unskilful Mariners who hoist all the Sail they possibly can upon their Ships in Time of Wind and Storm, and have no Understanding or Skill to guide and steer them when they have so done: In which Case it is easy to conclude that all are in Danger of Shipwreck and perishing.

It may not be unseasonable to insert here a Passage out of the Preface of President Edwards's *Treatise on Religious Affections*, printed in Boston in the Year 1746, at the Close of that remarkable Season of pouring out the holy Spirit on New-England, although attended and followed with a great deal of false Religion, and Irregularity in Practice; says he, Page 4, 5, "Till we have learned to distinguish between true and false Religion, between saving Affections and Experiences, and those manifold fair Shews and glittering Experiences, by which they are counterfeited; the Consequences of which, when they are not distinguished, are often inexpressibly dreadful. By this Means, the Devil gratifies himself, by bringing it to pass, that that should

" be offered to God, by Multitudes, under the Notion
 " of a pleasing and acceptable Sacrifice to him, that is
 " indeed, above all Things abominable to him. By
 " *this Means*, he deceives great Multitudes about the
 " state of their Souls; making them think they are
 " something, when they are nothing; and so eternally
 " undoes them; And not only so, but establishes many
 " in a strong Confidence of their eminent Holiness, who
 " are in God's Sight, some of the vilest of Hypocrites.
 " By *this Means*, he many Ways, damps and wounds
 " Religion in the Hearts of the Saints, obscures and de-
 " forms it by corrupt Mixtures, causes their religious
 " Affections woefully to degenerate, and sometimes for
 " a considerable Time, to be like the *Manna*, that bred
 " Worms and stank; and dreadfully ensnares and con-
 " founds the Minds of others of the Saints, and brings
 " them into great Difficulties and Temptations, and
 " entangles them in a Wilderness, out of which they
 " can by no Means extricate themselves. By *this Means*,
 " *Satan* mightily encourages the Hearts of open Ene-
 " mies of Religion, and strengthens their Hands, and
 " fills them with Weapons, and makes strong their For-
 " tresses; when at the same Time, Religion and the
 " Church of God lie exposed to them, as a City without
 " Walls. By *this Means*, he brings it to pass, that
 " Men work Wickedness under a Notion of doing God
 " Service, and so sin without Restraint, yea with Earnest-
 " ness, Forwardness and Zeal, and with all their Might.
 " By *this Means*, he brings even the Friends of Religion,
 " insensibly to themselves, to do the Work of Enemies;
 " by destroying Religion, in a far more effectual Man-
 " ner, than open Enemies can do, under a Notion of
 " advancing it. By *this Means* the Devil scatters the
 " Flock of Christ, and sets them one against another,
 " and that with great Heat of Spirit, under a Notion of
 " Zeal for God; and Religion by Degrees degenerates
 " into vain Jangling; and during the Strife, *Satan* leads
 " both Parties out of the Way, driving each to great
 " Extremes, one on the right Hand and the other on the
 " left, according as he finds they are most inclined, or
 " most easily moved and swayed, till the right Path in
 " the

“ in the Middle, is almost wholly neglected. And in
 “ the Middt of this Confusion, the Devil has great Op-
 “ portunity to advance his own Interest, and make
 “ it strong in Ways innumerable, and get the Go-
 “ vernment all into his own Hands, and work his
 “ own Will. And by what is seen of the terrible Con-
 “ sequences of this counterfeited Religion, when not dis-
 “ tinguished from true Religion, God’s People, have
 “ their Minds unhinged and unsettled in Things of Re-
 “ ligion, and know not where to set their Foot, or what
 “ to think or do; and many are brought into Doubts,
 “ whether there be any Thing at all in Religion; and
 “ Heresy, and Infidelity and Atheism greatly prevail.”
 Thus *President Edwards*.

These Words of the *President* serve to describe the
Effect that this *Province* has already felt, and may expect
 to have further woeful Experience of, according to the
Degree that the *Principles, Practices, and Religion* that
 we have taken a View of in this Treatise, prevails in this
 Land. I could heartily wish that every Town in this
 Province could be supplied with a Number of these *Books*
 by some Means or other; not only because this Perform-
 ance of *President Edwards’s*, on *religious Affections*, is a
 Treatise wherein *false Affections, Enthusiasm, Impressions*
 on the *Imagination*, and false Religion are exposed to
 View, and confronted in a Manner becoming the *Author*;
 but also because it is one of the best Books on *experimental*
Religion, except the Bible, that I have ever met with or
 read; fully discovering the *Genius* of the *Author*, and his
 great Acquaintance with *vital Religion* and true *Godli-
 ness*.

Other *Reflections* and *Observations* might be made with
 Propriety, besides these which are here inserted; but I
 must omit them, lest I should be too tedious, and in-
 trude on the Patience of the Reader.

SECTION XVI.

A VIEW of the ORDINATION of Mr. Henry Alline; Author of the Publications that have been briefly viewed in the foregoing Sections of this Treatise.

THE *Introduction* of Men to the Gospel Ministry, is of public Concernment, and may be reckoned among the public Administrations of the visible Church and Kingdom of our Lord Jesus Christ in the World: And as it is an Administration of a public Nature and Concernment, as also of Importance, it cannot be justly, I think looked upon as injurious to the Parties concerned, or of hurtful Tendency to true Religion, to exhibit to public View, any particular Instance of this Kind of Administration, if the Particulars are impartially and truly represented. However, so far as I know, in this Case, I have done as I am willing to be done by: I am willing that any who are disposed, should make public Remarks on my *Introduction* and *Ordination* to the Work of the Gospel Ministry, provided they do it with Truth and Impartiality. Other Apology for this my Proceeding, I need not make.

The Narrative which I here present to public View, according to the best Information I have had, is this namely, Mr. Henry Alline, in Years past, was an *Inhabitant* of the Town of Falmouth in Nova-Scotia, and he still resides at Falmouth at Times, for ought I have heard. How early he appeared in public as a Preacher, I am not able to say, but I have had particular Information, that he first came to Cornwallis (a Town about twenty Miles from Falmouth) in Character of a Preacher in the Year 1776; which was soon after he began to preach, so far as I can gather, but I cannot assert that. He soon gained Adherents in Cornwallis; and they by their Committee wrote me a Letter, dated at Cornwallis, August the 12th, 1777, desiring my Attendance there on the 20th of September following, with others who were sent to, in Order "to approbate Mr. Alline a Preacher of

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the Gospel." I did not receive this Letter seasonably, and therefore did not attend. From their sending to me and others, to approbate Mr. Alline as a Preacher of the Gospel, I gather, that he never had had any proper *Licence* or *Approbation* to preach until this Time; and he had none at this Time, as only one of the Ministers that was sent to on the Occasion, attended at the Time. And I gather also from this, as Ministers were sent to with a Design to approbate Mr. Alline a Preacher of the Gospel, and not a single Word mentioned in my Letter about his being *elected* to any Office in any Church or Congregation, nor a Word said about his being *ordained* over or among any People, that it was the Design from the first, that he should be a Preacher at large, to go where he pleased, and do as he pleased, without having any particular Charge assigned him, or any particular Flock to take Care of; which he has since obtained, as we shall see shortly. At this Time Mr. Alline went to other Places and Towns in this Province, besides *Cornwallis*, in the Manner that he has since. It might be wondered at, that any People should seek to get Mr. Alline "approbated a Preacher of the Gospel," when if he wanted Approbation, one would think he would seek after it, or ask it himself, and not influence or consent that a People to whom he had no Relation by Virtue of Election to any Office among them, should seek it for him: But there was not a Word in my Letter of his asking or desiring any such Thing, only the Request of the People on his Behalf. In the Month of November, 1778, I arrived at *Cornwallis*, and tarried with the People there through the following Winter, being sent for by them, and the Thing consented to by the People of *Tarmonville*. Here I had Opportunity to acquaint myself with Circumstances relative to the Proceeding with Mr. Alline, and here I first saw and conversed with him: And Things were so circumstanced, that the first Time I ever saw him (which was November 12, 1778) I had good Opportunity to get Understanding of his *Genius*, and his religious *Sentiments* on divers Particulars. While I was I often conversed with those who were attached to the subject of his designed Ordination, and endeavoured

endeavoured to shew them the Impropriety of ordaining him a Preacher at Large; as they often told me, that he would not be set over any particular People. To make short of the Relation, these Brethren which Mr. Alline drew after him in *Cornwallis*, together with the *Anabaptist Brethren* of *Horton*, the adjacent Town to *Cornwallis*, and some People belonging to *Falmouth*, aforementioned, did, in or about the Month of *April*, A. D. 1779, Ordain Mr. *Henry Alline*, aforesaid, an ITINERANT PREACHER.

The Gentlemen that were concerned in this Ordination, according to the best Information I have had, are these following:

Mr. <i>Abner Hall</i> , Schoolmaster,	} These four belonged to <i>Cornwallis</i> when this Ordination was performed.
Mr. <i>Benjamin Kinsman</i> ,	
Mr. <i>Isaac Bigelow</i> ,	
Mr. <i>Benjamin Kinsman</i> , Junior,	
Deacon of the Baptist Society of <i>Horton</i> .	} These Gentlemen I had personal Acquaintance with.
Mr. <i>Persons</i> , Minister of the Anabaptist Society in <i>Horton</i> , and	
Mr. <i>Peter Bishop</i> , Deacon of the same, of <i>Horton</i> .	

I have the Names of those in *Falmouth*, by Information, who assisted in this Ordination; but as I have but little Knowledge of them; and as those Gentlemen who are here named are sufficient for my Purpose, I shall not insert their Names here, though I saw them inserted in Mr. Alline's *Testimonial* of his Ordination, when I read it at *Yarmouth*.

The Evidence of Mr. *Henry Alline* his being ordained an *Itinerant Preacher* as I have asserted, may be gathered from the following Considerations.

1. From the Title of his Book, entitled, "Two Mites," &c. in which Title Page he subscribes himself thus, "Henry Alline, Servant of the Lord to his Churches:" Also from his known and constant Practice in travelling from Town to Town throughout this Province for Years past, exercising his Authority at large.

2. Three of those Gentlemen which I have Named belong to *Cornwallis*, were those whom I conversed with

On this Subject in particular, and reasoned with them, with the greatest Care and Attention I was capable of setting before them the Impropriety of such a Piece of Proceeding, and the Danger they were in of wounding and Dishonouring Religion, and bringing Difficulty upon themselves; as they know very well: And this I did in Conference with them singly and when they were together; in particular, on Tuesday, February 16, 1779, at the House of Mr. Benjamin Newcomb, senior of Cornwallis, where these Brethren that were attached to Mr. Alline, met; and as I heard of the Meeting, and heard the report that they were to proceed on this Matter, I went on the Design, and asked Admission to their Meeting, on Purpose to reason with them; and if possible to secure them against the dangerous Attempt, as it appeared to me then, and since.

3. After I had concluded to publish my thoughts on this Subject, I desired a Gentleman who was much knowing to the Matter, and a Gentleman of good Intelligence and Veracity, to send me a particular Account of the Proceedings, with the Gentlemen's Names that ordained Mr. Alline, and accordingly he did; which account I have by me; at this Time.

4. When Mr. Henry Alline was at my House in Yarmouth on Monday October the 22d, 1781; without my asking or desiring, he put the *Testimonial of his Ordination* into my Hand, with the Names of the Persons that ordained him, which I read over, with the Places where the Gentlemen belonged; and as I had the Account by Report before, and knew some of the Persons that were Signers, I took the more Notice, and have the better Remembrance of what I read. And although I pretend not to assert all the Particulars from my Memory, yet the Substance of the *Testimonial* I took particular Notice of; which was this, namely, "We have ordained Mr. Henry Alline an ITINERANT PREACHER." This is the Substance, and the Words of the *Testimonial* as near as I can remember; and further I may not assert in this Matter.

Here is the Evidence upon which the *Narrative* is founded: And as I was not an Eye Witness of all the particulars that I have related; I shall only say, I have

not related any thing but what I think is True. And if I have set down any *Gentleman's Name*, who was not an *Astor* in this Affair, it is beside my Intention; and I have exercised Care and Pains to avoid any such Mistake.

According to the best of my Remembrance, there was one Mr. Demick of *Falmouth*, or *Newport*, that signed himself *Elder* in the *Testimonial* of Mr. Alline's *Ordination*; but I cannot say any thing in particular about his *Eldership*, whether he were a *ruling*, or *teaching Elder*; or whether he were introduced by the *Clergy*, or by *Laymen*, I cannot say. Mr. Persons of *Horton*, aforementioned, was ordained to his Office in the Month of *November* A. D. 1778, while I was in *Cornwallis*; and there was not one of the regular *Clergy* that assisted in his *Ordination*, that I heard of; and I had the Account of the Proceedings from those who were present at the Time of the *Action*.

That we may take an impartial *View* of the *Ordination* of Mr. Alline; and that the Gentlemen who ordained him, and others, may not be mistaken about what is here said, I would observe, that the *Question* at this time is not, *Whether a particular Church, or a Number of professed Christians that are united for the Worship of God, and their mutual Edification, may not ordain and set a Man over themselves in holy Things to preach the Gospel and administer the Sacraments of the New Testament to them, whom they have chosen and elected, and who is qualified for the sacred Office according to the Directions of the holy Scriptures, in Case of real Necessity for their so doing?* This I grant, as the *Question* is here stated. In this I grant no more than what the *Synod at Cambridge* have done in their *Platform of Church Discipline*, Chap. 9. Sect. 4. Their Words are these; "For such Churches where there are
 " no Elders, Imposition of Hands may be performed
 " by some of the Brethren, orderly chosen by the Church
 " thereunto. For if the People may elect Officers, which
 " is the greater, and wherein the Substance of the Office
 " doth consist, they may much more (Occasion and
 " Need requiring) impose Hands in Ordination, which
 " is less, and but the Accomplishment of the other."

All

All the Difficulty that appears in this Matter, lies in determining when, and in what Case any Body of *Laymen* are under just and warrantable *Necessity* to ordain their own Minister without any Assistance of the *Clergy*: And I shall not here undertake to determiné the Sense of the Words of the *Synod* now cited; or what Case in particular may warrant Laymen to ordain their Minister; but would only observe, that I think at present, The Inhabitants of the Towns of *Cornwallis*, *Horton*, *Falmouth* and *Newport*, in this Province, had not a just Call, Warrant, or *Necessity* to ordain any Minister or Ministers of the Gospel, without the Assistance of the *Clergy*; as these Towns are situate in the Centre of the Province, and are under Advantage of obtaining the Counsel and Assistance of all the regular Churches and Ministers in the Land, beyond what the Inhabitants of many other Towns can conveniently attain to. Besides, the *Clergy* of this Province, have declared to the World, that where there were just and weighty Reasons for it, they were willing to serve the Interests of Christ's Kingdom, and supply the destitute Congregations in this Land, by setting apart Men, and ordaining them over those who had given them a regular Call to the Work of the Gospel Ministry, although they had not a liberal Education. Witness the *Ordnation Sermon* preached at *Halifax* on the 3d of July, 1770, by the Rev. Mr. *John Secombe*, at the Ordination of the Rev. Mr. *Bruin Romcas Comingoe*, over a Dutch Congregation of Presbyterians at *Lunenburg*, who was a *Dutch Gentleman* of no liberal Education; as may be seen in the *Appendix* to the Sermon, in which the Reasons for his Ordination are given.

The Question then which is depending at this Time is this, namely, Whether any Church or Churches, or any Number of People in their own Persons, or by their Delegates or Representatives, have Power and Right to ordain any Man a Preacher or Minister of the Gospel of Christ, who

1. Is not qualified according to the plain Rules of the Holy Scriptures, and
2. Who has no Call nor Election from any People to the Work of the Gospel Ministry, and

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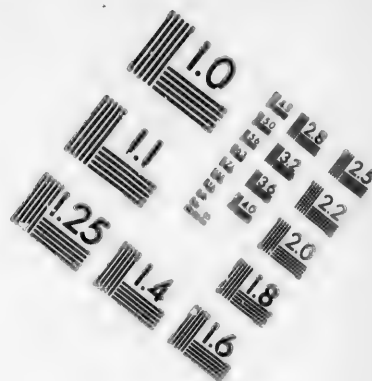
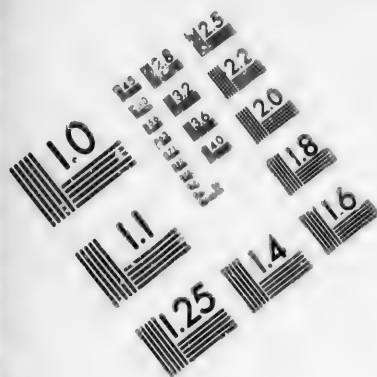
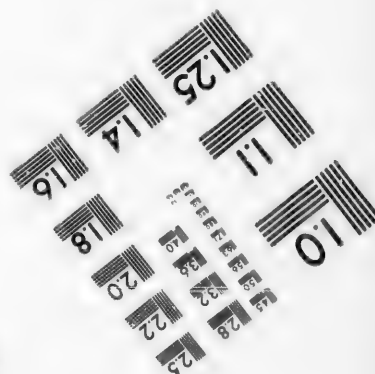
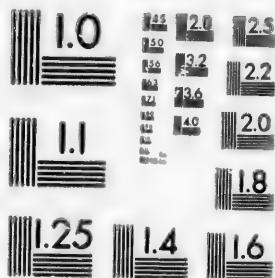


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3. Who has no particular Charge or Work assigned him at his Ordination?

The Negative of all the three Parts of the Question is asserted.

For the right understanding the Subject we are upon, I shall (1.) lay down and establish some Premises; (2.) and then make some Remarks and Observations from them, and upon the Conduct of these Gentlemen fore-mentioned in this Ordination.

First, I shall lay down and establish some Premises.

1. He that is to be ordained and set apart to the Work of the Gospel Ministry must be qualified therefor according to the Rules and Instructions of the holy Scriptures. (1.) He must be a Man of Knowledge and good Understanding in divine Things, able to teach others, and convince Gainsayers; and one that holds fast the faithful Word and Doctrines of Truth as he hath been Taught. Jer. iii. 15. *And I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding.* They who are ignorant and unskilful in the Word of Righteousness cannot teach and feed others with Knowledge and Understanding; and therefore they are not to be set up as Teachers of divine Things. 2. Tim. 2. 2. *And the Things that thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.* Titus 1. 9. *Holding fast the faithful Word as he has been taught; that he may be able by sound Doctrine, both to exhort and to convince Gainsayers.* (2.) He must be one of exemplary and blameless Life and Conversation, and of good Report of them which are without. 1 Tim. 3, 2, 6, 7. *A Bishop then must be blameless,---vigilant; sober; of good Behaviour, given to Hospitality, apt to teach. Not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil. Moreover, he must have a good Report of them which are without: lest he fall into Reproach, and the Snare of the Devil.* Tit. 1. 7. 8. *For a Bishop must be blameless, as the Steward of God; not self-willed, not soon angry, not given to Wine, no Striker, not given to filthy Lucre; but a Lover of Hospitality, a Lover of good men, sober, just, holy, temperate. A Man that is known to be wanting of these Qualifications, or*
any

any Persons or People, any Right or Authority from the glorious Head of the Church, the Lord Jesus Christ, to ordain him as a Minister of his Word and Gospel.

2. All those who are to be accounted ordinary Officers in the Church of Christ here on Earth, be Pastors and Teachers, are to be called and elected to their Office by the Church or People over whom they are Officers; inasmuch that no Person is to be looked upon as an ordinary Officer in the Church, who has had no Call nor Election to Office, by any Church or People. No Person has any Right to take upon himself an Office in the Church of Christ, without being called thereto, either in an extraordinary, or else in an ordinary Way and Manner. Heb. v. iv. And no Man taketh this Honour unto himself, but he that is called of God; as was Aaron. The Prophets and Apostles were Officers in the Church, and were called to their Office in an extraordinary Way, immediately by Christ himself, without the Medium of any Call from the People; and this extraordinary Way of calling ended with them; and also the Extraordinary Gift of Inspiration ceased with them. The ordinary Way of calling to Office, is by the Church. Every regular and orderly Church and Christian Society, has a Right to elect and make Choice of fit Persons, and call them to such Offices as are of divine Institution and Appointment in the Church of God (and to no other Offices of Man's devising) to carry on the Affairs and Administrations of the visible Kingdom and Interest of Christ among them; and none has any Right to constitute, appoint, or impose any ecclesiastical Officer of any Denomination upon them; or give any Person a Right to exercise any Office Power or Authority over or among them, against, or without their own free Consent. That all ordinary Church-Officers in ordinary Cases, are to have the Call and Election of the People to constitute them Officers in the Church of God, or over any particular Church or Society of People, is manifest from the Direction of the Apostles, and the Example of the Church of Jerusalem in choosing their ordinary Officers. Acts. vi. 3, 5, 6. Wherefore Brethren, look ye out among you, seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over

this Business, And the Saying pleased the whole Multitude, and they chose Stephen, a Man full of Faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a Proselyte of Antioch: Whom they set before the Apostles: and when they had prayed, they laid their Hands on them. When there was Need of more Officers than what was present in the first Christian Church at Jerusalem, the Apostles called the whole Multitude of the Disciples together, and directed them to chuse a sufficient Number; and it was the whole Multitude that CHOSE Stephen, and Philip, &c. And as the Multitude, by the inspired Apostles Directions, exercised their Power and Right to look out, and chuse Church-Officers, even in the Presence of the Apostles themselves, who were clothed with complete Authority as Officers in Christ's Church; and as there is Nothing in the Scriptures of the New Testament that forbids such Proceeding, or teaches contrary to the plain and full Example; it is to be esteemed a standing Rule for constituting Church-Officers to the End of the World; which in ordinary Cases, may not be deviated or departed from.

3. All Persons who are to be constituted Officers in the Church of Christ, or Ministers of the Gospel of Christ, are to be designed and appointed to some Church or Flock, or to some particular ministerial Charge or Employment: and not be left to their own Pleasure to employ themselves where they please, and how they please, without having any particular Place, People, Charge or Work assigned to them. Paul and Barnabas, who were skilful Guides of the Church of Christ, ordained Elders in every Church, as may be seen Acts xiv. 23. And when they had ordained them Elders in every Church, and had prayed with Fasting, they commended them to the Lord, on whom they believed. The Elders here ordained had a particular Charge assigned them, being ordained in every Church. The Elders of the Church of Ephesus were made Overseers by the Holy Ghost over that Church and Flock in particular, and had the Oversight and Feeding of it committed to them, as their particular Work and Employment. Acts xx. 28. Take heed therefore unto yourselves, and to all the Flock

Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood. The first Place in the New Testament where we have a full Description of the Qualification of those who were to be set apart to the Work of the Gospel Ministry, it is introduced with such Words as plainly teach that they are to have a particular Charge assigned to them. 1. Tim. iii. 1. *This is a true Saying. If a Man desire the Office of a Bishop, he desireth a good Work.* The Bishop, Elder, or Presbyter (which are synonymous Terms as they are used in the New Testament) is to have a Work or Charge assigned to him, when he is constituted an Officer in the Church; as we are here taught. The Apostle Paul directed Titus to Ordain Elders in every City, i. e. "a particular Place, a City wherein was some Church, assigned them to labour in." Titus i. 5. *For this Cause left I thee in Crete, that thou shouldest set in Order the Things that are wanting and ordain Elders in every City, as I had appointed thee.* The seven Angels, Stars, or Ministers, of the seven Churches (Rev. i. 12.) had their particular Church assigned to each one of the Seven. And the Lord Jesus Christ directed what he had to say to each particular Church, unto the Angel of each Church. Rev. ii. 1, 8, 12, 13, Chap. iii. 1, 7, 14. The Angels, Elders, or Ministers, had each one his particular Church to which he belonged, where he was fixed; and where his special Charge, Work and Employment lay; and to which he was to communicate the Mind of Christ that was sent to him by the Apostle John. These Ministers are called Stars, to denote their fixed Stations and Uses in the Churches where they were placed and shined.

The Synod at Cambridge in N. England, in their *Platform of Church Discipline*, Chap. 9, Sect. 8. have these Words, relative to this Subject, "Church-Officers are Officers to one Church; even that particular over which the Holy Ghost hath made them Overseers. Inasmuch as Elders are commanded to feed, not all Flocks, but that Flock which is committed to their Faith and Trust, and dependeth upon them." The Church of Scotland express their Mind on this Subject

thus. It is agreeable to the Word, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other Ministerial Charge." See, *Westminster Confession of Faith*, Page 37.

These Premises are sufficient for my present Purposes. There is the *Imposition*, or *laying on of Hands*, and *Prayer* to be joined, in setting apart a Man to the Work of the Gospel Ministry; but I need not speak particularly of them here. I shall therefore now proceed,

Secondly, To make some Remarks and Observations from these Premises thus laid down, and upon the *Conduct* of the Gentlemen who ordained Mr. Alline.

1. It has been observed in the foregoing Premises, That he who is to be ordained to the Work of the Gospel Ministry must be *qualified* therefor according to the Rules of the holy Scriptures. Now can any one who understands the Nature and Design of the Gospel Ministry, conclude that Mr. Henry Alline is qualified, in a Judgment of Charity, for such an important *Trust*? Is he one that appears to be *able to teach others*? 2. Tim. ii. 2. or does he *hold fast the faithful Word as he has been taught, and by sound Doctrine exhort and convince Gainsayers*? Titus i. 9. Can the Gentlemen that ordained him think so, in the calm and deliberate Exercise of their Reason? In Conversation with some of these Gentlemen, I have found that they had a high Esteem of Mr. A. and appeared very hard to be convinced that I was *unqualified* for the sacred Employment; and therefore they proceeded to set him up as a *Preacher*, after the most of the *regular dissenting Clergy* in this Province had declined the Thing; And it may be they are disposed to justify their Conduct in their so doing. I must confess, that from my very first Acquaintance with the Man, I never had any Inclination to approve of him as a Person that I thought was qualified for public Service in the Church of God, or one that appeared to me any Way likely to be servicable to the Interest of Religion. However, I need not impose my private Opinion as a Rule for others in a Matter of this Nature; nor would I be forward in drawing Conclusions without any Foundation for them;

and

and therefore I have taken Pains to shew to the World some of the *Principles* and *Affertions* of Mr. A. in the foregoing Sections of this Treatise, one Design of which was to furnish a *Mirror* in which the Gentlemen that ordained Mr. Alline might see what a Person they had put into the holy Gospel Ministry, and thrust him forth upon the Churches and Inhabitants of this Land. When any one has taken particular Notice of the *Doctrines*, *Practices*, and the wild Imagination and Ignorance that this Man has exhibited, and then will plead that he is qualified for the Gospel Ministry, either as to his *Doctrines* or *Examples* and *Practice*, there is hardly any but what they may approve of for that Work. We have a divine Command not to lay Hands suddenly upon any Man, lest we be Partakers of their Sins, 1. Tim. v. 22. *Lay Hands suddenly on no Man, neither be Partaker of other Men's Sins: keep thyself pure.* Those who put others in to the Ministry, who are not qualified for the Work, and they have not taken right Steps and due Pains in their *Trial* and *Examination*, previous to their Introduction to the sacred Work, involve themselves in other Men's Sins, and partake in the Guilt of the Sins of those whom they thus put into the important Gospel Ministry.

With Respect to the Gentlemen that ordained and sent out Mr. Alline as a Preacher among us, supposing that it belonged to them by Office, and they had legal Authority to ordain and send forth Preachers of the Gospel amongst us (which I do not think they had the least Right or Authority to do) should not we have great Reason to use all proper Means in our Power to deliver ourselves from the Authority and Administrations of such who were over us, while we had woeful Experience of the Effects of their Administrations in thrusting *ignorant, erroneous, proud, self-conceited Novices* in upon us, and upon our Children, whose Instructions have a direct Tendency to undermine and overthrow, not only the whole of the precious and important *Truths* and *Doctrines* of divine Revelation, but also to destroy and blot out the Dictates of Reason and the Light of Nature, as far as Instruction can do it? Says holy Mr. Flavel in his *Character of an Evangelical*

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Evangelical Pastor, composed a little before his Death, bound with his *Coronation Sermon*, Page 122. " 'Tis a
 " less Hazard to put an ignorant Rustick into an Apo-
 " thecar'y Shop to compound and prepare Medicines
 " for Men's Bodies, than to trust a Man destitute both
 " of Faithfulness and Prudence, with the Dispensation
 " of Christ's Ordinance, to Men's Souls."

Would it not be a heavy *Reproach* upon the Inhabi-
 tants of this Land to suppose there was not a considera-
 ble Number of Men among them who were much better
 qualified with *Knowledge, Prudence, and Piety*, than Mr.
 A. appears to be, and who might be encouraged, as
 much more likely to be Serviceable to the Interest of
 Religion than he? I say, would it not be a heavy *Re-*
proach upon the Inhabitants of this Land to suppose so?
 Nay, is it not a heavy Reflection upon any one *Town* in
 the Province, to suppose that they have not a Number
 of Persons better qualified for the Gospel Ministry a-
 mong them? They may not have the *Confidence* to en-
 ter upon public Service as Mr. A. has done, nor use such
Boldness with the holy Scriptures as appears in his Wri-
 tings: But notwithstanding, they may be Persons of
Prudence and of good *Report*, and better acquainted with
 the *first Principles of the Oracles of God*, and so may more
 safely be trusted with dispensing the Truths of Divine
 Revelation to others: Although I am far from en-
 couraging any one to enter upon the Work of the Gos-
 pel Ministry, how well soever he may be qualified for
 it in his *own Opinion*, or in the Judgment of others, un-
 til he have a lawful Call for it; that he may not come
 under that heavy Charge, Jer. xxiii. 21. *I have not sent*
these Prophets, yet they ran: I have not spoken to them,
yet they prophesied.

2. It has been observed, That all ordinary Church
 Officers, are to be *chosen* and *elected* to their Office, by
 the Church or People over which they are to preside as
 Officers. The Choice and Election of Church Officers
 to their Offices by the People, as it has been shewn to be
 of divine Institution and Appointment; so it is Christ's
 own Way whereby he calls and constitutes his Officers
 and Ministers in his Church here on Earth: And there-
 fore

for, he that has no Call nor Election to any Office in the Church, by some Church or People, in ordinary Cases, he is not constituted according to Christ's Appointment, and therefore is not to be esteemed and looked upon as an Officer in Christ's Church and visible Kingdom on Earth. To apply this to the Case before us, I ask, Where is the Church or People that called or elected Mr. Henry Alline to the Office of an Elder, or Pastor or Minister of the Gospel, or any Office whatsoever in the Church of God? to answer this, perhaps it will be replied, some Brethren which drew off from the first Church in *Cornwallis*, together with the Anabaptist Brethren of *Horton*, with some of the People of *Falmouth*, called and elected Mr. Henry Alline to his Office. I do not know that this was the Case, as I do not know that he ever had any formal Call or Election from these People, nor do I know but he had: But allowing that he was elected to Office by the People forenamed, it may be enquired, Did they call and elect him to Office over themselves? No? far from that! He writes himself, Henry Alline, Servant of the Lord to his Churches; and his Credentials or Testimonial of his Ordination runs, as near as I can remember, thus, "We have ordained, or set apart, Mr. Henry Alline an *Itinerant Preacher*." And to these Testimonies agree his Practice in going from Place to Place constantly, since his Ordination; and in my Hearing at Yarmouth, Oct, 1781, he said, "He was going on the Service of the Churches," &c. to this and the other Place. From these Things it appears, that whatever Call or Election Mr. A. might have by any particular Church or People, he was not ordained over any particular Church or People who had elected him to Office, but was ordained an *Itinerant Preacher*, viz. unfixed; wandering; not settled. Now the Question will return, What Right had these Gentlemen of *Cornwallis*, *Horton*, and *Falmouth*, to call and ordain Mr. Alline to any Office over, or for other People, without their being requested or desired so to do? If they were regular Societies, I have nothing

† See the Title Page of his Two Mites, &c.

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to say against their electing what Officers they stand in need of for themselves, provided they adhere to the Instructions of Christ in their calling and constituting their Officers. But from whence comes their Right and Authority to call, elect, and ordain Officers for other People? or rather to ordain for others, one who has had no regular Call to any Office? Particular Towns in the Province have a lawful Right to chuse their Representatives to represent them at the General Court: But this gives them no Right nor Authority to elect a Representative for any Town but themselves; and much less to represent the Towns in general, or all in the Province. If the People of Yarmouth should elect a Town Officer, for Instance a *Townclerk*, and should give him a Testimonial of his Election to his Office as a *Townclerk* wherever he went, and he should go to *Falmouth*, and attempt to act in his Office, by searching and correcting their Town-Records, and should show his Certificate of his being elected and constituted a *travelling Townclerk*, to justify his Proceedings; would not the the Inhabitants of *Falmouth* reject his Pretensions and Authority with Indignation, and say, What Right have the Inhabitants of Yarmouth to constitute a *Townclerk* for others besides themselves? The Inhabitants of *Falmouth* might also add in this Case, by Way of Conviction of this pretended *Townclerk*, It is out of the Power of the Inhabitants of Yarmouth to constitute you a *Townclerk* for us, and all their Attempts of this Nature are vain: And as they did not constitute or elect you an Officer for themselves, which was the Extent of their Power to do in this Case, you are no *Townclerk* by Office, and have no Right to act as such, let your Pretensions to the Contrary be what they will. There is no Church on Earth, that has any *natural* or *divine* Right to elect or constitute Officers for another Church without their own Consent. They have no *natural* Right, as all Men by Nature have an equal Right to elect their own Officers that are to be over them, one Church as well as another; They have no *divine* Right; because, the Power derived from the Institution and Appointment of Christ, which gives Right to one Church

to elect their own Officers, gives equal Right to them all to elect their Officers, and of Course excludes each one from invading the Rights and Privileges of the other, by constituting Officers over, or among them, without their Consent.

The Conduct of these Gentlemen, in appointing Mr. Alline to be an itinerant Preacher seems very strange and singular in divers Respects. The Brethren in Cornwallis, had no settled Preacher of their own when this Matter was prosecuted. And it is not strange that those who were active in this Ordination should be so forward in providing a Preacher for other People, without their Desire or Consent for such a Thing, when they had no Pastor themselves. Messieurs Platt, Kinsman, Senr. and Bigelow, and their Associates in Cornwallis, or the Neighbourhood which they belonged, had no Elder or Pastor at this Time, as I can assert from my own Knowledge of their Circumstances before, and about the Time that this Ordination was performed; at least, they had none that ever I heard of; and I was conversant with almost every Individual of their Number, but a little Space of Time before the Ordination. And there was one of this Number in Cornwallis, or was of the Number of those who drew off from the first Church there, when the Matter was in Agitation to ordain Mr. A. a Preacher at large, he objected against the Motion to me in Conversation; alledging that, *If they had a Right to elect and ordain a Minister for themselves; yet they had no Right, nor Authority to ordain one for other People.* And I think others of the Number signified the same Sentiments to me on the Subject, with these which are expressed. And is it not remarkable that the Anabaptist Society of Hoston should be concerned in this Ordination; seeing that upon the Principles of Anabaptists, some of them at least, those who have not been baptized by dipping, or by Immersion, are looked upon as unbaptized, although they have been baptized by pouring or sprinkling Water upon them. Mr. Alline has openly declared to the World, that *Water-baptism is of no Benefit to an immortal Soul, and is of no more Importance than it does Good;* as is pointed out in the tenth Section of this Treatise. Now can the Anabaptist Professors

lessers of Christianity in *Horton* admit a Person to their Communion, who has declared to the World against the *Brevity and Importance of Water-Baptism*, administered any Way; as *Mrs. Alline* has done. If they see and do, or will consent to it, they hereby declare, that all that which they make Conscience of in *Water-Baptism*, either as to the proper Subjects of it, i. e. *adult Believers*, or the Manner of administering it, i. e. by *Immersion*, is nothing but what they can get over and dispense with at their own Pleasure, although they seem to manifest the Contrary by their Profession and Practice. But if these *Anabaptist* Christians at *Horton*, cannot in Conscience, and will not admit *Mrs. A.* to their Communion at the Lord's Table, which I conclude is really the Case, from what I understand of the Principles of *Anabaptists* in general (and because it was reported frequently when I was in *Cornwallis* in 1779) that *Mr. A.* desired Admittance to the Lord's Table with them, and was denied; then how could they be any Way concerned in putting him into the Gospel Ministry, and sending him forth as an *itinerant Preacher*? In this Case they implicitly declare, that they can get over and dispense with their Principles respecting *Water-Baptism*, so far as they differ from those who believe the baptizing of *Infants* of believing Parents, by sprinkling, to be lawful; or else they hereby declare, that they may give their Approbation to the putting a Man into the Gospel Ministry and sending him forth as an *itinerant Preacher* to others, even while he is unqualified for Communion with them as a Christian in a private Capacity. How they will avoid one or the other of these Consequences, is left to the impartial Reader to judge. I would only observe here, I have no Controversy with the *Anabaptists* on the Account of their Principles respecting Baptism, at this Time. Notwithstanding, while I behold the little Flock of my special Charge greatly injured by the *Doctrines, disorderly Practices, and wild Enthusiasm*, of one whom the *Anabaptist* Christians in *Horton*, have been concerned in approbating as an *itinerant Preacher*, they cannot reasonably expect that their Proceeding in this Affair should escape Public Notice.

3. It has been observed, That those who are constituted

and Officers in the Church of Christ, or of any other
 as Ministers of the Gospel, are to be assigned and ap-
 pointed to some particular Church, or Flock, or to some
 particular ministerial Charge and Employment. The
 Gentlemen that have ordained Mr. Affies, will not pre-
 tend, I trust, to say that they have, or did appoint him to any
 particular Church, Flock, or ministerial Charge, so long
 as the Testimonial of his Ordination declares that he is
 ordained an *itinerant* Preacher, and his Practice is tra-
 velling from Town to Town through this Province agree-
 thereto. Now what Right or Call had these Gentlemen
 to ordain Mr. Affies, or any other Person, without ap-
 pointing him to some Charge, some Church, Society, or
 Flock, to feed and watch over? What Warrant had they
 from the Holy Scriptures to this Part of their Conduct?
 Some, both *extraordinary* and *ordinary* Ministers of the
 Gospel, did travel and preach in the last Days of Christ-
 ianity, when there was a manifest Call for it, and inspired
 Apostles to direct about it, and there may be just Excuse
 for Pastors, by the Consent of their Flocks, to visit
 and preach among other People, and Flocks, where they
 are desired, and where there is an Agreement of all the
 Parties concerned; and I make not the least Doubt but
 what there may and has been a loud Call for them so do-
 ing, and the Thing has tended to the Edification of sober
 People, and the real Service and Advancement of the In-
 terest of Christ and Religion. But where is there one
 Example in all the New-Testament, of ordinary Officers
 being ordained except to a particular Church or Flock? The
 Instance of *Saul* and *Barnabas* being sent to the *Gentiles*,
Acts 13, 1, 2, 3, does not stand as an Example for
 it: They were *extraordinary* Church-Officers before this,
 and were not now first called to Office. And they had a
 special Command and Call from the Holy Ghost to attend
 this Service, Verse 2. But there is no Command given
 in all the New-Testament for ordaining any ordinary
itinerant Preacher, nor any Example of an ordinary Elder
 or Minister being ordained but in some Church or City,
 or to some particular Charge. They ordained them *El-*
ders in every Church, *Acts* xiv, 23. and *Titus* was directed
 to ordain Elders in every City. *Titus* 1, 5. Had these
 Gentlemen

Gentlemen, ordained Mr. Alline, for himself, had he been qualified for any Office in the Church, and had appointed him to preach to any Flock that had chosen him to be their Pastor, and then if there had been a Call for him to travel to any other Flock, Church, or People that desired his Assistance, and these Gentlemen had given him a Certificate of his being a Pastor of some Flock, and in regular standing, &c. I have no Objection to make in such a Case. But for these Gentlemen to ordain an *itinerant Preacher* to enter any of our Flocks without our Consent, and get as many to his Party as he can, and sow his horrible Doctrines, and introduce his disorderly Practices, and seduce and bring over our Youth to his Opinions and Practices, and slander and revile such as do not see fit to countenance him in his Proceedings, I here use the Freedom to tell them, They have no Right nor Authority for it either natural or divine. It was out of their Power to give Mr. A. any Right or Authority to ascertain us with one of his Discourses, or call any of our Inhabitants together to hear himself preach. What Authority then could they give Mr. A. as an *itinerant Preacher* among us, or in any Place in this Land, except among themselves? Certainly none at all. We had Authority to call and elect what Church Officers we stood in Need of (and so had every Church in the Land) and stood in no Need to have any thrust in upon us without our Consent and contrary to our Desire, to our unspeakable Injury, and the great Dishonour of Religion. If it be replied, Mr. A. would have gone about as an *Itinerant Preacher*, if he had not been so ordained, I answer, I cannot say but he would. But what is that to the Purpose? Wicked Men and Seducers may do wickedly, although none countenance or encourage them; yet none can be *innocent* who shall countenance and encourage them in Wickedness, or Seductions to Wickedness. I now proceed to propose and answer some Objections that may be made against what has been said.

Objection, 1. The Church of Jeboque in *Yarmouth*, ordained the first Elder that was set over them without any Assistance of the Clergy, or any Assistance of any other Church, namely, *John Frost, Esq.* late of *Argyle*. I have understood

understood that Mr. Alline, approved of this when he was here; and excited others to do so; and it has been alledged to justify the Ordination of Mr. A. *Ans. 1.* I was very intimate with Esquire Frost, from his first visiting Yarmouth, as a Preacher, until he was chosen by the Church of which I am Pastor, as their Elder, and afterwards; and I looked upon him to be a *serious Man*; and I have not any Design to speak lightly of him now he is dead and gone: But I may say from my own Knowledge, he appeared not to have so much Regard to the regular Ministers of the Gospel, as I think would have been becoming, and for the Honour of Religion. And although I never understood by him that he ever seperated from any Church while he lived in *New-England*, yet he appeared to me to favour the *Seperations* from Churches that have in Years past taken Place in that Land, as I have often had very familiar Conversation with him on the Subject. He was of Opinion that a Church might ordain their own Minister, if need required; and his Sentiments took and prevailed so far with the Brethren of the Church (and it being difficult with them to obtain such Help as was desired) as that they came to a Determination to be Actors in *Imposition of Hands in Ordination*: But I do not think there was a *Man* then in the Church that was moving in the Thing, until Mr. Frost made the Motion and inculcated it among them for some Time before the Matter was put in Practice.

Ans. 2. Although it was *Laymen*, chosen by the Church who ordained Mr. Frost; yet, excepting this Circumstance, there was nothing that resembled the Ordination of Mr. A. in Mr. Frost's Ordination; and I look upon it a heavy Reflection on this deceased Gentleman to suppose or insinuate such a Thing: For (1.) He was unanimously chosen and elected to his Office, by the Church, on the Day that they first entered into a Church State; although afterwards before his Ordination was performed, there was not a full Agreement, even in the Church for the Performance of it, and the Congregation never united in it. (2.) He was set over them who elected and called him to Office, and none other. I should greatly wrong the

the Affairs in this Affair, to suppose that they made a Motion with their Hand, or had a Thought in their Heart, of ordaining an *Itinerant Preacher*, or an *Elder*, or *Preacher*, for other People and not for themselves. No, they acted only for themselves, to supply their own Necessity. And as to Mr. Frost, I never knew him offer to preach, or call an Assembly within the Boundaries of another Minister's Charge, nor can I think he ever did invade the Rights of another knowingly, or out of Design, to his dying Day: as I have heard him speak against the Practice with Resentment. (3.) He was a Man of Principle, and one who held fast the faithful Word, and main Doctrines of Christianity, which are the Foundation of all true Religion and Godliness; which Doctrines are contained in the *Westminster Confession of Faith*, with the *larger and shorter Catechisms*. When this Book which contains these excellent Systems of Christian Doctrine, accidentally fell into my Hands, before which I did not know that it was in Being; and being young in Years, and Religion too, I shewed the Book to Mr. Frost, to have his Advice about it, and he approved and recommended the Book to me, and was the first Person that ever did so, from their own Knowledge. And I know from my very frequent Conversation with him, he was closely attached to the Doctrines contained in these Systems, even those which are esteemed by many to be the most harsh and rigid. Had any one, to his knowledge, denied the rendering Justice of God, and Christ's dying to satisfy it, or the eternal Decrees of Election and Predestination, or denied Creation of Nothing by divine Omnipotence, or the Resurrection of the same elemental Body that is laid in the Grave at Death, or have asserted the complete Sanctification of the Inmost or immortal Soul, or immortal Mind at the Hour of Conversion; or that Christ became incarnate the first Instant of Man's Fall, and has been suffering among the Sons of Men since the Foundation of the World, and is now groaning beneath the Sinner's Guilt; &c. I say, had Mr. Frost known any Person who was of these Sentiments, and persisted in them, or any one of them, let his Pretensions to Zeal for Religion, and extraordinary shews of Sanctity be what they would, he would not have given him the least Countenance.

Countenance as a Teacher of others, nor had his
 God Speed: I may assert this from my own Knowledge
 of his strictness about religious Principles, and their great
 Importance in Religion. I cannot say that Mr. Frost
 had Gifts to edify others as a publick Teacher, so that
 Degree which might be desired; nor shall I assert that
 he had Gifts to the Degree that the holy Scriptures re-
 quire in a publick Teacher and Minister of the Gospel
 of Christ.

Ans. 3. The Church assumed the whole Power of Or-
 dination of Mr. Frost over themselves, after they had
 called him to Office, without seeking Advice and Assis-
 tance from other Churches in this weighty Affair; and
 without taking so much Pains for the Edification of the
 Congregation, as might and should have been done.
 The Foundation for the Proceeding was this: On the
 Day that the Church was formed into a Body by Cove-
 nant, the first Act that ever they put forth as a Church,
 was to elect Mr. Frost to the Office of an Elder over them,
 which was done *unanimously*, as before observed. After
 this it was a Year and a Half before his Ordination, in
 which Time Difficulties appeared to be in the Way,
 which were laid before Mr. Frost: And the Substance of
 his Replies to them all was, *The Church had unanimously*
called him to Office, and he was bound in Conscience to abide
by what was done; and if the Church saw fit to alter what
they had done and acted, they must do it without their Con-
sent. The Matter being so circumstanced, the Church
 fearing they should offend God if they should put by the
 Man they had elected without his Consent; they thought
 they might more safely encounter the Difficulties that ap-
 peared, than disannul the Obligations they were under to
 Mr. Frost by calling him to Office: And therefore they
 proceeded to Ordination. This was the true State of the
 Case. I observe here, This Proceeding did not tend to
 the Honour of Religion nor Edification of those concern-
 ed, but to the contrary, to all Appearance. And Mr.
 Frost seeing that Difficulty attended his Administrations
 and Residence in Yarmouth; and having the Request of
 the People of *Argyle* to return to them; Himself moved
 to the Church, and they gave their Consent for his
 Removal.

Removal to Argyle, where he continued till his Death July 1779. He tarried at Yarmouth but one Year, and but about seven Months after his Ordination.

I was most intimately acquainted with this whole Affair, and the particular Circumstances that attended it from first to last, and the Minds of the Brethren of the Church before this Ordination, at the Time of it, and afterward: And I think it but doing Justice to those who were the immediate Actors in this Ordination, to observe, that I have heard them manifest, *That they would not be active in such an Affair in the Manner they had done, if it was to do again.* And I believe the Church in general, soon after this, did not reflect on this Proceeding with Satisfaction, but the contrary; not out of Resentment to Mr. Frost, but because of their proceeding in a Matter of this Nature and Importance without Counsel and Advice, and neglecting to seek Assistance from other Churches.

As there is nothing in the Ordination of John Frost, Esq; that justifies, approves, or countenances the Ordination of Mr. Alline: so I humbly hope that no Church in this Land, or elsewhere, will make this Proceeding of the Church in Yarmouth in the Ordination of Mr. Frost, a PRECEDENT for their Proceeding in like Cases, any further than it agrees with the Rules of the Holy Scriptures.

Obj. 2. The Lord Jesus Christ appointed no less than seventy Ministers and Preachers of his Gospel at one Time, and sent them forth into every City and Place where himself designed to come, Luke x. 1. *After these Things, the Lord appointed other Seventy also, and sent them two and two before his Face into every City and Place whither he himself would come:* Does not this prove that *insufficient* Preachers may be ordained, who have no Call from any People, nor any particular Charge assigned to them?

Ans. 1. The Text tells us expressly, that the Lord appointed other Seventy also (i. e. besides the Twelve, which Christ first sent out to preach and work Miracles, Chap. ix. v. 23, 24) Christ appointed these immediately by himself, to their Office, and sent them forth: But this gives

no Warrant for any Number of People to constitute and send out *itinerant Preachers*, without following the Directions of Christ's Word with Respect to their *Qualifications* for, their *Call* to, and their *particular Appointment* in the Work of the Gospel Ministry, to some Church or Ministerial Charge. Christ had, and still has a sovereign Right to call and constitute what Sort of Officers he sees fit in his Church, and to appoint them what Employment he pleases; but this gives not the least Right to Men to constitute Officers of their own devising, without, or contrary to the Directions of his Word. Christ was now about to erect his New-Testament Church; and there being a special Call, he appointed Ministers of his Word, immediately by himself, for this Work: And where any Person or Persons can make it appear that Christ has appointed and commissioned them to the Work of the Gospel Ministry, I have not the least Objection to make in that Case.

Ans. 1. These Seventy Ministers of Christ's Word, as they were called in the extraordinary Way, so they were extraordinary Men and Officers in Christ's Church, and had extraordinary Gifts and Power given to them, whereby they proved their Call and Commission to preach the Gospel, to be divine and extraordinary. Verses 9, 17, 19. *Heal the Sick that are therein, and say unto them, The Kingdom of God is come nigh unto you. And the Seventy returned again with Joy, saying, Lord, even the Devils are subject unto us through thy Name. Behold I give unto you Power to tread on Serpents and Scorpions, and over all the Power of the Enemy, and nothing shall by any Means hurt you. When Men actually can heal the Sick, tread on Serpents and Scorpions, and nothing has Power to hurt them by any Means, and Devils are subject to them through Christ's Name, we shall then have Reason to allow them to have some greater Liberty in the Exercise of their Ministerial Authority, than common and ordinary Elders and Ministers of the Gospel have, and not till then.*

Ans. 3. These seventy Disciples that Christ sent out to preach his Gospel, appear to be called in the same Way, and to be endowed with the same extraordinary Power and

miraculous Gifts that the twelve *Apostles* were, and had much the same *Instruction* given them by Christ for the Discharge of their Office, as the *Apostles* had; as may be seen by comparing *Mat. x. 1.—17.* and *Mark vi. 7.—14.* and *Luke ix. 1.—7.* with *Luke x. 1.—20.* Now as it does not appear that these seventy Disciples differed from the twelve Apostles, either as to their Call, or Manner of Employment, or with Respect to their miraculous Endowments; therefore they who make Christ's appointing and sending out the Seventy Disciples, their Rule for ordaining itinerant Preachers who have no call from any People, and are not appointed over, or to any Church or People; they may with the same Propriety undertake to ordain *Apostles* in the Manner that Christ did, and send them out to preach and plant Churches as they were sent to do. The *twelve Apostles* and the *seventy Disciples* had the same Power and Instructions at their first sending out, to preach, however they might differ in these Respects afterwards.

Obj. 3. Did not the Church at *Antioch* ordain *Barnabas* and *Saul* as *itinerant Preachers*? And if they did, why may not any Church proceed after the same Manner? Much has been said to render this a strong Objection. I think it needful here to set down the Words of Mr. *Al- line*, in his *Two Mites*, &c. Page 227, 228. "But like-
 " wise his exprefs Command in the Gospel Days to the
 " Church of *Antioch*, which Command the Church im-
 " mediately obeyed: Seperate me (saith the Lord)
 " *Paul* and *Barnabas* for the Work whereunto I have
 " called them. But perhaps you will say, that there
 " were Ministers among them, and therefore they were
 " ordained by the Ministers of that Church. To which
 " I answer, that the Command did not come to the Mi-
 " nisters, but to the Church; and that it was the Church
 " that exercised that Power, ordained them, and sent
 " them away. But it may be objected again, that the
 " Word saith plainly, there were certain Prophets and
 " Teachers in the Church, which may reasonably be
 " supposed was the Cause of the Command coming to
 " that Church. To which I answer again, that it is true,
 " there were Prophets and Teachers in that Church (as I

" truth

" trust there are in every Church of Christ) but there is not the least Account of there being one ordained Man among all those Prophets and Teachers. And the Reason why they were called Prophets and Teachers, was not on Account of their being ordained Men, which is as evident to be seen, as that two and two make four." And in the next Page to these, after he has said much to shew what Power the Church has, he comes to this Conclusion, P. 229. " For we have found that Reason, Precept, and Example are all engaged to prove that the Church hath all the Power, not only to discipline within themselves and ordain their own Ministers, but also to ordain Men to be *itinerant Preachers*, as *Paul* and *Barnabas* were, and others." I have stated this Objection in the Words of Mr. A. because it seems, his whole Dependence lies, or is grounded here, to support his *Mission* as an *itinerant Preacher*, and to support those who ordained him as such. And indeed, if bold and barefaced Assertions might be allowed instead of *Evidence*, founded on Truth, we should not have much to say in this Matter, in order to remove the Objection now stated. *Deception*, *Ignorance*, and *vain Confidence*, can no longer compose a *secure Refuge* for any, when the Light of Truth discovers and exposes them all. I shall therefore propose the following Answers to solve and remove the Objection before us.

Ans. 1. *Barnabas* and *Saul* were *Officers* in the Church before they were appointed to go to the Gentiles by the special Call of the Holy Ghost, and the laying on of the Hands of the extraordinary Officers, that is the *Prophets* and *Teachers* that were present in the Church of *Antioch*. They were not at this Time called to Office, nor constituted Officers, nor any Thing attempted of this Nature, they being Officers before; but only appointed at this Time to a particular Ministerial Work and Charge, namely, To preach the Gospel, and plant Churches among the Gentiles. That this was the true State of the Case is evident from the plain Account that the Scripture gives of the Matter, which is here inserted at large as it is recorded in Acts xiii. 1, 2, 3. Now there were in the Church that was at *Antioch*, certain *Prophets*, and *Teachers*.

Teachers; as Barnabas, and Simeon that was called Niger, Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered unto the Lord, and fasted, the Holy Ghost said, Seperate me Barnabas and Saul, for the Work whereunto I have called them. And when they had fasted and prayed, and laid their Hands on them, they sent them away. Here is the whole Text on which the Objection is supposed to be founded. Here Barnabas and Saul are named and reckoned among the Prophets and Teachers that were in the Church at Antioch, before they were seperated to the Work to which the Holy Ghost called them at this Time. They are called Prophets and Teachers in the Text, and they were so indeed by divine Call and Appointment to their Office, and by being endowed with extraordinary Gifts and Qualifications suitable to their Office which they sustained in the Church of God. It is generally supposed that Barnabas was one of the seventy Disciples which Christ appointed and sent out to preach, Luke x. 1. Be that as it will, he is here named and reckoned among the Prophets and Teachers, so that we need not go any further to determine that he was an Officer in the Church, and an appointed and ordained Minister of Christ's Gospel. And Paul, here called Saul, was called and appointed a Witness and Minister of Christ's Gospel before this, even from the Time of his Conversion, as appears from Acts xxii. 14, 15. And he said, The God of our Fathers hath chosen thee, that thou shouldest know his Will, and see that just One, and shouldest hear the Voice of his Mouth. For thou shalt be his Witness unto all Men, of what thou hast seen and heard. Acts xxvi. 16. But rise, and stand upon thy Feet: for I have appeared unto thee for this Purpose, to make thee a Minister and a Witness, both of those Things which thou hast seen, and of those Things in the which I will appear unto thee. These Texts shew that Paul was an ordained Minister of the Gospel of Christ before this Imposition of Hands at Antioch. He was an Apostle before this, and was not now constituted an Apostle or Minister of the Gospel, or an Officer in Christ's Church; but only appointed by the Call of the Holy Ghost to a particular ministerial Work and Employment,

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viz. to preach the Gospel and gather Churches among the Gentiles. From this we may see how much Truth there is in Mr. Alline's Assertions in his Words that are cited here, I.e. says, "There is not the least Account of there being one ordained Man among all these Prophets and Teachers: And the Reason why they are called Prophets and Teachers, was not on Account of their being ordained Men, which is as evident to be seen, as that two and two makes four." I say, from what has been here said, we may see how much Truth there is in these Words. Not one ordained Man among these Prophets and Teachers in the Church in Antioch; and this, he saith, is as evident as that two and two makes four. We may see here, as well as in a Multitude of other Places of his Writings, how he can explain the Holy Scriptures. He calls these blessed Men in the Church at Antioch, Prophets and Teachers, and seems to allow them to be such; and yet asserts that there was not one ordained Man among them. But why did he not tell us, that in the Province of Nova-Scotia, there were certain Justices of the Quorum, and a Number of Justices of the Peace appointed for the Wellbeing of the People, yet it was as evident as that two and two makes four, that there was not one Magistrate in all Nova Scotia.

I add here the Words of the Synod at Cambridge in New-England, in their Platform of Church-Discipline, Chap. 9. Sect. 2. which are these, "The Apostles were Elders without Imposition of Hands, by Men: Paul and Barnabas were Officers before that Imposition of Hands, Acts xiii. 3."

Ans. 2. It was the Prophets and Teachers in the Church at Antioch, and none other that we have any Account of in Scripture, that laid Hands on Barnabas and Saul, having Command from the Holy Ghost so to do. Let any one read the Text that knows how to read a Verse in the Bible, and he must be convinced of the Truth of what I now assert. Acts xiii. 1, 2, 3. Now there were in the Church that was at Antioch, certain Prophets and Teachers, as Barnabas, Simeon, Lucius, Manoen, and Saul. As they ministered to the Lord, and fasted, the Holy

*Ghost said, Seperate me Barnabas and Saul, for the Work wherunto I have called them. And when they had fasted, and prayed, and laid their Hands on them, they sent them away. The Prophets and Teachers in this Church are mentioned by Name; and then the Manner in which they employed themselves; THEY ministered to the Lord and fasted; and while THEY were doing so, the Holy Ghost said, Seperate me Barnabas and Saul; and the same THEY fasted and prayed, and laid their Hands on them; and the same THEY and none other sent them away after they had fasted and prayed and laid their Hands on them. The Pronoun of the third Person plural, is never changed in this Account. The Prophets and Teachers mentioned in the first Verse, were THEY who ministered unto the Lord, and to whom the Holy Ghost spake, and who fasted, prayed, laid on Hands, and sent away the Apostles Barnabas and Saul. I make no Doubt but the Brethren at Antioch might be present, and see this solemn Transaction, and join in the Prayers that were made on the Occasion: But there is not a single Word in the whole Narrative, that shews that Laymen in the Church at Antioch, were those to whom the Command of the Holy Ghost came to seperate Barnabas and Saul, nor that Laymen or private Brethren were those who ordained them by Imposition of Hands; but directly the contrary is plainly asserted in the Text. The Cambridge Platform have these Words on this very Instance, Chap. ix. Sect. 5. "The Presbytery at Antioch laid Hands on Paul and Barnabas." The learned and pious Dr. Watts, has given the Sense of this Place of Scripture in the same Light as has been asserted above, in his *Short View of the whole Scripture History*. Page 331, 332.*

"Quest. What further Commission had Barnabas and Saul to preach the Gospel to the Gentiles?

"Ans. The Holy Spirit appointed the Prophets and Teachers at Antioch to seperate Barnabas and Saul to the Work to which he had called them, that is, to preach to the idolatrous Gentiles, which they did by Fasting, Prayer, and laying on their Hands, Acts xii. 1-3.

Right in the Face of Scripture, and these Testimonies

of

of Divines, Mr. A. says, in his Words quoted at the Rating this Objection we are upon, " To which I answer, that the Command did not come to the Ministers, but to the Church; and that it was the Church that exercised that Power, ordained them, and sent them away." How much Truth there is in these Words of Mr. A. or whether any Truth at all, or the least Foundation for any such Assertions, is left to the Reader to judge from what has been said. It may also here be seen, what a Foundation Mr. A. has laid for *Laymen* to build upon, in their assuming the Power to ordain *itinerant Preachers* and send them out. Mr. A. in his Words quoted before, says, " For we have found that Reason, Precept, and Example are all engaged to prove that the Church hath all the Power, not only to discipline within themselves, and ordain their own Ministers, but also to ordain Men to be itinerant Preachers, as *Paul* and *Barnabas* were, and others likewise." Here is the Matter brought out in plain Words. Mr. A. has spent the whole of the tenth and eleventh Chapters in his *Two Mites*, &c. chiefly in shewing what Power there is in a particular Church to manage all their religious Concerns, and to ordain all their own Ministers; and at last he brings it out, " Also to ordain Men to be *itinerant Preachers*, as *Paul* and *Barnabas* were, and others likewise." Here then lies the whole Support of his *Itineracy*; built on a false Interpretation, and forced Construction put on the Words of Scripture in Acts xiii. 1, 2, 3, asserting from thence, that the Church at *Antioch* had not *one ordained Minister*, or Man, among them; and that the Church consisting of *Laymen* only, laid Hands upon *Barnabas* and *Saul*, and ordained them *itinerant Preachers*; both which Assertions have not the least Shadow of Truth in them, or either of them. For this Church had ordained Men, and Ministers of the Gospel of the highest Order (even *Apostles*) among them; and it was the *Prophets* and *Teachers*, in this Church, being called to it by the Holy Ghost, laid Hands on *Barnabas* and *Saul*, as has been shewn.

Ans. 3. What the Prophets and Teachers in the Church

at Antioch did, respecting *Barnabas* and *Saul*, they did it by the special Command and Direction of the Holy Ghost. Acts xiii. 2. *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the Work whereunto I have called them.* When any Number of Men can prove, that God has spoken to them, and given them Commandment to separate any Person or Persons to a Work wherunto he has called them by Name, I have nothing to object against it. But until they can prove this, it may be expected, and insisted upon, that they observe the plain Directions of the Scriptures concerning the *Qualifications* of those who are to be set up as Teachers in the Church; and also about their *Election* to their Office by those over whom they are to preside as Elders; and also in appointing them to some *Church* or *People* or to some *ministerial Charge*; and not take upon them to ordain Men at their own Pleasure, who have neither *Election* nor *Qualification* for the Office of Elders and Teachers of the Church, nor any *particular Charge* assigned them.

Ans. 4. The Prophets and Teachers at Antioch, separated *Barnabas* and *Saul* to a *particular Work* whereunto the Holy Ghost called them. Acts xiii. 2. --- *The Holy Ghost said, Separate me Barnabas and Saul, for the WORK whereunto I have called them.* It was not merely the Work of teaching and ministering in holy Things that the Holy Ghost called *Barnabas* and *Saul* to at this Time; for this they were called to before, and made it their constant Employment to *minister to the Lord* as Prophets and Teachers, and had full Authority to do so; but it was a *particular Work* or ministerial Charge that they were now called to by the Holy Ghost, viz. to go to the *Gentile*, and employ their ministerial Abilities among them; and for this *particular Work* and Employment the Prophets and Teachers separated them at the divine Command, and for this only. They were not called by the Holy Ghost to constitute or ordain them as Teachers of the Word, or Preachers of Christ's Gospel merely, they being appointed to this before; but only to separate them to a particular Work or ministerial Employment. It is therefore with Propriety that this Passage of Scripture

is alledged to justify the *installing* of an *Elder* or *Minister* of the Gospel, or separating a Man to the *pastoral Care* and Charge of a *particular Church* and Congregation, who has before sustained an Office-Relation to any particular Flock, and is loosed therefrom. And if any Number or Incorporation of Men, who have proper Authority for it, do make Use of this Portion of Scripture, to warrant and justify their Conduct in chusing and ordaining fit and well-qualified Persons, and sending them forth as *Missionaries* to the poor Heathens in any Part of the World where they are not favoured with the Gospel Revelation, and Gospel Privileges, and separate and appoint them to such an Employment. as their particular *Work and Charge*; I have not the least Objection to make in that Case; but desire to rejoice in every prudent Attempt and Endeavour of that Kind. In that there is nothing to countenance ordaining ignorant Novices as *itinerant Preachers*, who have no charge assigned them; but are let loose among a christianized People to range at their Pleasure, to make Separation, Parties, and Faction, wherever they come; and thereby get a Party to themselves, to uphold them in their pernicious Principles and Tenets, and their disorderly Practices and Behaviour, to the Dishonour of Religion and just Grief of the true and real Friends of it.

Obj. 4. The Scriptures of the New-Testament gives Account of some Men, that travelled, and preached the Gospel from Place to Place, as Apollos, Acts xviii. 24, —28. And what were these but itinerant Preachers?

Ans. There is not one Instance in the New Testament of one *ordinary Elder* or *ordinary Minister* of the Gospel being *ordained* except to a *particular Flock*: And if any assert that there was any ordinary Officers in the Apostles Time, who were *ordained* without any particular Flock, or particular Charge assigned to them; they must *prove* the *Affertion* before they make it a *Rule* to proceed upon; else they will be likely to come under the Imputation of making their own groundless Opinion the Rule of their Proceeding, in a weighty Concern, in Stead of following the plain Directions of holy Scriptures.

Obj.

SECTION XVI.

Obj. 5. There is a great Deal of *Good* done by this Means, although the Person or Persons are not qualified and introduced into the Work of the Gospel Ministry according to the Directions of the Holy Scriptures, in the Judgment of some People; yet the Success that accompanies and follows, shews that the Thing is right and justifiable.

Ans. 1. It remains for them who thrust any into the Gospel Ministry who are unqualified, are not called and ordained according to the Directions of the holy Scriptures, to shew how much good is done by the Means. Serious and understanding People can easily see, and can shew what Evil has come of it; and have as just Ground to conclude that it is *not right*, from the evil Consequences that attend and follow, (which they can easily shew) as those have who suppose it to be *right*, on Account of the good Effects which they suppose are produced by the Means.

Ans. 2. If outward Providences are the Rule of our making up a Judgment concerning the *Qualifications*, and *lawful Call* and *Authority* of any who are to be looked upon and treated as Gospel Ministers, then the holy Scriptures are no longer the Rule, and the only Rule of Direction in the Case: And then there is no Standard to repair to in Order to know who we are to treat as Gospel Ministers, and who not; and therefore all disputing about the Matter is ineffectual, and has no Tendency to inform us in our Duty. To illustrate the Falseness and Absurdity of this Way of arguing, we will suppose, That a Man who never made any Profession of Religion, nor never made a Prayer in his Family, should on a sudden step up to the Lord's Table, when the Elements were upon it, and the Communicants all about it, and should attempt to go through the whole Action of Administering the Sacrament; and it should excite great Surprise and Fear in some of the Communicants, and excite them to a more wakeful and diligent Attendance on divine Things than ever they had before; and some of the Spectators should be wonderfully affected, and made awfully serious, and filled with such Anxiety of Mind, as should never leave them until they be-

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come truly godly, from being careless Sinners: In this Case, some would be ready to say, This Man is guilty of great Presumption and horrid Prophanation of the holy Sacrament, as he had no Right neither as a Minister of the Word, nor as a private Christian to come and attempt such a Thing: Others who are on the Side of the Objection we are now answering to, might say, This Man is not to be charged with a Fault in this Matter for he has done more Good by his once administering the holy Ordinance, than a Hundred of what you call your regular Administrations by your Clergymen, God owns and has blessed the Man's Endeavours. To conclude the Matter, the others reply, If you make outward Providences and Appearances your Rule of Proceeding, and making up Judgment about religious Administrations, without, or right against the plain written Word of God, you reject the Use of the holy Scriptures as the only Rule of Christian Administrations, as well as of Faith and Life, and herein greatly provoke a holy jealous God to leave you to the most subtle Temptations and Devices of Satan, and the great Deceit and Blindness of your own Heart, tending to your Ruin. Moreover, in this Way of Reasoning, all the Directions of God's Word concerning how Gospel Ministers shall be qualified for their Office, are useless: And in this way of reasoning, the best and most faithful Servants of God must be lightly esteemed; such as *Isaiab*, who complains *Lord who hath believed our Report?* and holy *Jeremiab*, who preached, while the People grew worse and worse, until God cast them out of his Sight, and made both Church and State quite desolate; as may be seen in the *Lamentations* of *Jeremiab*: And at the same Time, according to this Strain of Reasoning, those who can gain the greatest Applause, and get the strongest Parties on their Side (as the greatest of *Hereticks* have done) must be accounted the best, because they are owned and prospered in their Undertaking. In a Word, To make outward Providences a Rule to judge and determine the Lawfulness of any Person's Call to the Work of the Gospel Ministry by, is to leave the Word of God, as the Standard of his appointing for Trial in this Case; and to set up one of our own devising.

Thus

Thus I have given a brief View of the Ordination of Mr. Alline, as I proposed in the Beginning of this Section; and have attempted to answer such Objections as I could think of, that I thought might be of any Weight and Difficulty on the Minds of People.

What is here said, will serve to shew the Reader upon what Grounds I have neglected to pay any *Deference* to Mr. Alline, as a Minister of the Gospel of Christ: And if the Reasons and Motives here exhibited upon which I have acted, are just, they will serve as a Vindication of the *Churches and Ministers* in this Land who have not seen fit to admit Mr. A. as a Gospel Minister among them, nor treat him as such. It has often been laid to my Charge to my Face, that my not receiving and agreeing with Mr. A. has been the *Hinderance* of the Good of Souls, and the Revival of Religion among the People where I reside. If this Charge is true, it is heavy enough, to be sure. But as Things appear to me, there is no Propriety in my receiving any Man as a Minister of the Gospel of Christ, while I cannot see him to have requisite *Qualifications* of a Gospel Minister, nor any just Claim to the sacred Title and Authority of an *Elder Watchman, Steward, Pastor or Teacher*, in the Church of Christ.

Whether the Gentlemen who ordained Mr. Alline can reflect upon their Proceedings in this Matter, with Pleasure and Satisfaction in their calm and deliberate Thoughts, I cannot say; or how far they may be disposed to justify and vindicate their Conduct publicly before the World, I cannot say. But certainly, with serious understanding People, it will not be looked upon a slight Matter to constitute Officers in the Kingdom of our Lord Jesus Christ here on Earth, beside, or contrary to the Laws and Orders which Christ has given to order all the Concerns of his visible Church and Kingdom. How far these Gentlemen have observed the Laws of Christ in this Matter, or whether they have not acted their own Pleasure, without any divine Warrant, in the main Part of this Ordination, must be left to the serious Reader to satisfy himself about, when he has carefully perused this short View of the Matter. If these Gentle-

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men have been influenced to this Transaction by Mr. Alline, the Reader has some Advantage from what has been said in this Treatise to form some Judgment how they were led and influenced in the Affair; and must make what charitable Allowance he thinks proper. But if these Gentlemen have acted their own deliberate *Sentiments* in this Matter, and persist in and justify themselves and their Conduct in this Proceeding; then the Churches and Ministers in this Land will know something what they are to expect from them for the Future, and how to carry towards them in religious Concerns: And if these Gentlemen, and the Societies to which they belong, still persist in, and justify their Proceeding, and uphold Mr. Alline, their Preacher whom they have set up, in the Measures he is prosecuting among the Churches and Societies in this Province; and by such Means and Methods rend themselves from the Communion of every regular Church in this Province, which cleave to the precious Doctrines of God's Word, held forth in our *Protestant Confessions of Faith*, such as *Westminster Confession of Faith*, with the *larger and shorter Catechism*, and the *Confession of Faith owned and consented to by the Elders and Messengers of Churches assembled at Boston in New England, May 12. 1680*; and who cleave to the Order of the Gospel and the regular Discipline of Christ's Church and visible Kingdom, I say, if these Gentlemen, and the Societies to which they belong, by such Measures, do separate themselves from the Communion of the Churches who cleave to the *Faith and Order* of the Gospel, I submit the Matter to the Judgment of the Considerate and Impartial, whether they have not prosecuted Measures directly tending to it, and have led the Way, and are chargeable with the Consequences thereof.

I have used Freedom, and spoke with plainness on this Subject; and conclude there was just Cause for my doing so; both on Account of the State of the People of my Charge, and the State and Circumstances of other Churches and Societies in this Province, whose Difficulties (by Reason of *Rents and Divisions*) I have had particular Information of; and the Means and Methods by which they have been promoted, I have been acquainted

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ed with, both at Home and Abroad, and my Thoughts have been intent on the Difficulties themselves, the Way they have been brought in, and how they have been continued and promoted; and also what Means to use as most likely to remove them, by a divine Blessing accompanying. And as the ministerial Liberty and Authority which Mr. Alline claims and exercises, has appeared to me to be the Cause of much *Evil*, being the Subject of warm Debate among People, issuing in Disaffection and Alienation, and Separation from one another; and the Subject not being well understood, the warm Debates about it have rather tended to darken than exhibit Light in the Matter, at least it has been so in particular Instances; and in the mean Time, People are insensibly divided and set one against another before they have Opportunity to examine and know what they are Contending about, or where the Truth lies. In Order to guard People against the almost infinite Mischief arising from this Quarter, as well as from the Tenets and Practices that are spreading and prevailing among us, I have made this Attempt. How far I have succeeded to exhibit Light in this Matter, and vindicate the Order of the Gospel in this Particular, is submitted to the Judgment of the candid and impartial Reader.

SECTION XVII.

A Discourse on the Necessity and Importance of *external Order* in the Church of God, and Things of Religion; with a particular Enquiry whether a *Minister* of the Gospel has Right and Authority to enter into the Charge of another, and exercise his ministerial Authority therein, without Consent for his so doing.

1. Corinthians. xiv, 40.

Let all Things be done decently and in Order.

THERE is no Church we have an Account of in the New-Testament that had more Disorders noticed in it, than the Church of *Corinth*. They were
much

much disordered respecting the Ministers that had preached among or to them, and had too much of a factious Temper prevailing among them; one being for *Paul*, another for *Apollos*, and another for *Cephas*, &c. 1. Cor. i. 11, 12. The Apostle *Paul* reproves this, Verse 13. They had gone into very great Irregularities and Disorder in some Parts of their Worship, especially in their Attendance on the Sacrament of the *Lord's Supper*; as may be seen, in this first Epistle, Chap. xi. 20, 21, 22. which *Disorders* the Apostle reproves, and gives them Direction to set them right again. In this Chapter which contains the Words of the Text, the Apostle gives them Directions for the profitable and orderly Exercise of their Gifts: He would have them exercise their Gifts profitably, to the Edification of the Church; and so not in an unknown Tongue, which he insisteth upon from the Beginning of the Chapter to the 29th Verse: And then he insisteth upon the *orderly Exercise* of their Gifts from the 29th Verse and on; and closeth his Directions, together with the Chapter, with these Words, *Let all Things be done decently, and in Order*. The Apostle had mentioned some Things in particular, and given Directions for the *orderly* Management of them; and then concludes his Directions with a Precept or Command, which extended to, and comprehended every Kind and Part of Exercise belonging to the visible Church and Kingdom of the Lord Jesus Christ, whether Worship, Discipline, Manners or Behaviour, belonging or appertaining thereto; saith he, *Let ALL Things be done decently, and in ORDER*. The inspired Apostle would not leave the least Room for one *indecent* or *disorderly Practice* to have a being in the Church of God. And any one in the right Exercise of their Reason will conclude, that *Decency* and *Order* should flourish and appear in their Beauty and Glory in the visible Church and Kingdom of Christ, above any other Society or Corporation on Earth. The Words of the Text hold forth these Particulars, namely,

1. That *Decency* should accompany all the Administrations of the visible Church. Things in the Church must be done in a fit and suitable Manner; and not after

after such Sort as a Heathen, by the Light of Nature only, would see and condemn the Indecency and Impropriety of them. There are indecent Things reprov'd by this Apostle, such as *Women's speaking in the Church*, of which he saith Verse 25.---*For it is a shame for Women to speak in the Church*: And for the same Reason the Apostle reproves the Woman's *praying with her Head uncovered*, 1. Cor. xi. 5, 6. Such Things as are Indecent, and reflect Shame and Disgrace upon Religion, and the Professors of it, are to be avoided.

2. Order is to be observed in all the Administrations of the visible Church and Kingdom of Christ. Regular Method and Disposition of Things in Religion, is often strictly enjoined in Scripture, and the contrary Irregularities, Confusion and Disorder, are reprov'd and forbidden, Verse 33, 34. It was with great Solemnity that St. Paul charged Christians to withdraw from *disorderly Walkers*, 2. Thess. iii. 6. *Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walketh disorderly and not after the Traditions which he received of us.*

3. It is the Order of *doing*, and so the outward and external Part of Administrations in the Church, that the Text points us to; although not excluding inward Sincerity and Uprightness of Heart. It is the *doing, active, or external* Part of Church Administrations that must be reduced to the Standard of Order.

The Truth which is deducible from the Text thus opened is this namely.

All the Administrations of the visible Church, are to be attended and done according to ORDER.

For the Illustration of his Proposition I shall consider.

First. What Order is to be pleaded for and maintained in the Church of God.

Secondly. The Necessity and Importance of external Order in all religious Concerns of a public Nature,

Thirdly. Where there is a Church of Christ walking according to the Order of the Gospel, having a Pastor regularly set over them by their own Consent

and Election; has any ordinary Minister of the Gospel, any Right or Authority to enter such a Church, and offer to preach or exercise any ministerial Authority therein, without, or contrary to the Consent of the Pastor, or without orderly Proceeding previous thereto?

I proceed to consider,

First. What Order is to be pleaded for, and maintained in the Church of God.

And here I would observe in a few Words, I have no external Order to plead for the Observance of in the visible Church, but only that which is held forth in the holy Scriptures and is of divine Appointment, or is deducible from Scripture Considerations. That Order which is of Man's devising merely, without any divine Instruction for it, I am not to plead for at this Time. The visible Church with all its Administrations, is to be conducted according to the Rules, Directions and Orders of Christ, the King and Lawgiver thereof. The Words of others, respecting Church Order, and the Circumstances of Time and Place, &c. that attend it, will serve under this Head of my Discourse: "The necessary Circumstances, as Time and Place, &c. belonging unto Order and Decency, are not so left unto Men, as under Pretence of them they must thrust their own Inventions upon the Churches, being circumscribed in the Word with many general Limitations where they are determined in Respect of the Matter, to be neither Worship itself, nor Circumstances separable from Worship. In Respect of their End, they must be done unto Edification: In Respect of the Manner, decently and in Order according to the Nature of the Things themselves, and Civil and Church Custom. Doth not even Nature itself teach you? Yea, they are in some sort determined particularly, namely, that they be done in such a Manner, as all Circumstances considered, is most expedient for Edification: So, as if there be no Error of Man concerning their Determination, the determining of them is to be accounted as if it were divine." *Cambridge Platform,*

Chap. 1. Sect. 4. In the Tabernacle of old, every Thing

Thing and Administration was to be conform to the Pattern shewed to Moses, *Exod. xxv. 4.* And look that thou make them after their Pattern, which was shewed thee in the Mount. And Christ, who is worthy of more Glory than Moses, has given sufficient Directions for ordering and directing of his New Testament Church in all its Administrations: And it is the Order of divine Appointment that is to be pleaded for and maintained in the visible Church, and not the Order of Man's own devising.

I shall now proceed to consider,

Secondly. The Necessity and Importance of external Order in all religious Concerns of a Public Nature. The Necessity and Importance of external Order in the visible Church, will more fully appear from these Considerations following.

1. *Order and Regularity is one great Beauty and Glory of the visible Church and Kingdom of Christ here on Earth.* The Order of the Church of Israel in their Journey from Egypt to Canaan, contributed greatly to their Glory, as well as to their Conveniency and Safety. The Order of the Tribes both in their March and when they encamped is described throughout the second Chapter of the Book of Numbers: In the 2d Verse we have these Words, *Every Man of the Children of Israel shall pitch by his own Standard, with the Ensign of their Father's House: Far off about the Tabernacle of the Congregation shall they pitch:* And after this Direction is given how all the Tribes should set forward, and the Order they should observe in their Journeyings; Verses 9, 16, 17, 24, 31. It seems to be with a manifest Allusion to the Church of Israel thus arranged in regular Order, and on that Account making a very beautiful and majestic Appearance, that Solomon observes, *Cant. vi. 4. Thou art beautiful, O my Love, as Tirza, comely as Jerusalem, and terrible as an Army with Banners.* It was doubtless on Account of the Order of the Services and Worshipers of God in the Temple that we have that Description, *Psal. xlviii. 2. Beautiful for Situation, the Joy of the whole Earth is Mount Zion on the Sides of the North, the City of the great King.*

2. *God is not the Author of Confusion, but of Peace, as in all Churches of the Saints,* 1. Cor. xiv. 33, And in the

Words

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Words of the Text, God has enjoined, *Let all Things be done decently and in Order.* They who are disposed to break over the external Order of the Church, and count it an inconsiderable Thing, may do well to consider that God is a God of Order, and has appointed that all the Administrations of his House be performed *decently and in Order.* They who trample on the Order of God's appointing, will provoke him to Anger, as well as they who despise and contemn the Doctrines and Sacraments that are of God's appointing. David and all Israel learned by sad Experience, that God had so much Regard for the external Order of his own appointing, that their costly and united Attempts would not please, but rather provoke him, if his Order was not strictly observed, in the Instance of bringing up the Ark from Kirjathjearim. The Thing was lawful and pleasing to God; but their not observing God's Order to effect it, by setting the Ark on a Cart, instead of the Priests carrying it on their Shoulders, was so displeasing to God that he smote Uzza dead, and thereby put a stop to all the Proceedings for that Time. 1. Chron. xiii. 7.—14. Their Harps and singing and playing before God with all their Might, on this Occasion would not exempt them from his Frown, and the Stroke of his Hand, while his Order was not observed. Compare this with Chap. xv. 2, 13. Then David said, None ought to carry the Ark of God but the Levites: For them hath the Lord chosen to carry the Ark of God, and to minister unto him forever. For because ye did it not at the first, the Lord our God made a Breach upon us: for that we sought him not after the due ORDER. When the Occasion of their former Difficulty was removed, and they carry the Ark on the Priest's Shoulders according to God's Order and Appointment, then it goes to Mount Zion safely, with great Shoutings, Joy and Gladness.

3. St Paul rejoiced in, and took great Pains for establishing Order in the New Testament Churches. Col. ii. 5. For though I be absent in the Flesh, yet am I with you in the Spirit, joying and beholding your Order, and the steadfastness of your Faith in Christ. 1. Cor. xi. 34.—And the Lord will I set in Order when I come, 1. Tim. iii. 14, 15.

These Things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the Living God Titus i. 5. For this Cause left I thee in Crete, that thou shouldest set in Order the Things that are wanting, and ordain Elders in every City, as I had appointed thee. This great Minister of the Gospel took Care to establish Churches in the Order, as well as the Doctrines of the Gospel: And not only the Steadfastness of the Faith of the *Colessians*, but also the beholding their Order, was Matter of Joy to him.

4. *External Order* is of such Necessity and Importance in all religious Concerns that are of a public Nature and Concernment, that Nothing can be done without it. Without *external Order*, all Attempts to prosecute any public Concernment in Religion, are utterly vain and ineffectual. So it is in all public Concerns of a Civil and secular Nature, where any Number of People are engaged to prosecute or promote any Design whatsoever, they must have and observe external Order, otherwise it is utterly impossible for them to prosecute and succeed in their Designs and Endeavours: Without Order they will cross and defeat one another in their Attempts, and utterly fail of reaching or effecting the End that is aimed at. External Order in the Church and Things of Religion, is directly the Opposite to Disorder and Confusion; and the only Way to prevent the latter is to embrace and adhere to the former. The Words of *President Edwards* on external Order will serve to illustrate what is here asserted. See his *Thoughts on the Revival of Religion in New-England*. Page 262, 263. "If a Multitude (saith he) would help one another in any Affair, they must unite themselves one to another in a regular Subordination of Members, in some Measure as it is in the natural Body; by this Means they will be in some Capacity to act with united Strength: And thus Christ has appointed that it should be in the visible Church, as 1. Cor. xiii. 14. to the End, and Rom. xii. 4, 5, 6, 7, 8. Zeal without Order will do but little, or at least, it will be effectual but a little while. Let a Company that are very zealous against the Enemy,

" go forth to War, without any Manner of Order, every
 " one rushing forward as his Zeal shall drive him, all in
 " Confusion, if they gain something at first Onset, by
 " surprising the Enemy, yet how soon do they come to
 " nothing, and fall an easy Prey to their Adversaries?
 " Order is one of the most necessary of all external
 " Means of the spiritual Good of God's Church; and
 " and therefore it is requisite even in Heaven itself,
 " where there is less Need of external Means of Grace;
 " Order is maintained amongst the glorious Angels
 " there. And the Necessity of it in order to the carrying
 " on any Design, wherein a Multitude are concerned, is
 " so great, that even the Devils in Hell are driven to
 " something of it, that they may carry on the Designs of
 " their Kingdom. And it is very observable, that those
 " Kinds of irrational Creatures, for whom it is needful
 " that they should act in Union and join a Multitude
 " together, to carry on any Work for their Preservati-
 " on, they do by a wonderful Instinct that God has put
 " into them, observe and maintain a most regular and
 " exact Order among themselves; such as Bees and
 " some others. And Order in the visible Church is not
 " only necessary to the carrying on the Designs of Christ's
 " Glory and the Church's Prosperity, but is absolutely
 " necessary to its Defence; without it, it is like a City
 " without Walls, and can be in no Capacity to defend
 " itself from any Kind of Mischief: And so however
 " it be an external Thing, yet it is not to be despised
 " on that Account; for though it be n't the Food of
 " Souls, yet it is in some Respect their Defence.---The
 " People of *Holland* would be very foolish to despise the
 " Dykes that keep out the Sea from overwhelming them,
 " under the Name of dead Stones, and vile Earth, be-
 " cause the Matter of which they are built is not good
 " to eat."

5. Observing the Order that Christ has appointed in
 his Church, is the Way to have the divine Presence in it,
 and not otherwise. In the 40th Chapter of Exodus we
 have an Account of the *Tabernacle* being reared up, and
 every Thing, at God's Direction, was put in Order and
 in their proper Place where God had commanded them

to be placed; then the Glory of God filled the *Tabernacle*, Verse 34. *Then the Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle.* Says blessed Mr. Flavel, "This Order is the Church's Beauty, Col. ii. 5. And truly we may expect so much of Christ's Presence, as we have of his Rule and Order amongst us, and no more. O that the Rules and Orders of his House were better known and observed! Then Ministers and People would clearly understand what they are to expect from each other in the Way of Duty, and each Person keep his proper Station. Ministers would not then invade the *Civil Callings* of the People: nor the People the *Sacred Calling* of the Minister; but all Things would move ordinally.---The Pleasure of such a Sight would as much transport gracious Souls with Joy and Pleasure, as the Order of *Solomon's House* did the Queen of the South." Flood's Character of an evangelical Pastor. P. 122.

These Considerations may serve to shew the Necessity and Importance of external Order in all religious Concerns of a public Nature; and may serve as a general View of the Usefulness of the Order that Christ has appointed to be observed in his Church, and all the Concerns of his visible Kingdom in the World. I shall now proceed to observe something in particular about the Order that the Ministers of the Gospel are to observe, and this leads to the third Particular, namely,

Thirdly. Where there is a Church of Christ, walking according to the Order of the Gospel, having a Pastor regularly set over them, by their own Consent and Election; has any ordinary Minister of the Gospel any Right or Authority to enter such a Church, and offer to preach, or exercise any ministerial Authority therein, without, or contrary to the Consent of the Pastor, or without orderly Proceeding previous thereto?

Answer. The Negative is asserted, and attempted to be proved in what follows.

Argument. 1. The Work and Authority of Ministers of the Gospel, or ordinary Elders, is, in Scripture in a Measure limited to the Flock or Flocks of their particular Charge; and they are not commanded to feed, or take

take Care of all the Churches, but those which are their special Charge, over which the Holy Ghost hath made them Overseers. Acts xx. 28. *Take heed therefore unto yourselves, and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood.* 1. Peter v. 2, 2. *The Elders which are among you, I exhort, who am also an Elder, and a Witness of the sufferings of Christ, and also a Partaker of the Glory that shall be revealed: Feed the Flock of God that is among you, taking the Oversight thereof, not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind.* It is Christ's Institution and Appointment that gives the Elder his Authority, and appoints him his Work; and this Authority and Work of his, extends not to all Churches or Flocks, but to that particular Church over which the Holy Ghost hath made him an Overseer. The Flock of God that he is placed among, is that which he must take the Oversight of, and not the Flocks of others, or all the Flocks. If Elders had the Oversight of all Churches, and were charged with the Care and Feeding them all; then it would be no Ways needful, nor lawful for him to mind one Church or Flock more than another, seeing he had all the Churches equally to look to. And if Elders belonged to, and had Charge of one Church as much as another, then no one Church would have a particular Interest in one Minister more than another: But we find the contrary of this in the Directions and Warnings of the Lord Jesus to the seven Churches of Asia, in the 2d and 3d Chapters of Revelation, where the Angel of the Church of Ephesus is mentioned as having a particular Charge and Relation to, and Work to do in that Church; and the Church had a particular Relation to, and Interest in their Angel, distinct from others: The same may be said of Smyrna, Thiatira, and all the seven. They have Angels or Ministers of their own, which others had not the Right or the same Interest in as they had. And what may be further noticed concerning these Angels of the seven Churches of Asia, and the Directions of Christ to them, is, that each Angel or Minister was directed where to do his Work, and exercise his Authority, as well as

what to do : The Angel of Ephesus is not ordered to reform *Laodicea*, nor use his Authority, or employ his Labours there, but at *Ephesus*; so of all the Rest, they were ordered where to Work, even in their own particular Church where they were fixed. These seven Angels are dignified, by our Lord Jesus, with the Name of *Stars*, which he holds in his right Hand (Rev. i. 16, 20,) to denote that they, as fixed *Stars* (and not wandering ones, Jude 13. Verse) must move in their own Orbs where Christ had placed them to shine in, and guide his Church. He that has appointed the Order and Course of the Stars of Heaven, that they interfere not in their Motions; has also so ordered, and given Laws to the *Stars*, his Ministers, in his Church on Earth, that they may not interfere, invade, or clash one against another in their proper Work and Employments.

Ministers of the Gospel watch for the Souls of those whom they are set over, and must give an Account of them to the chief Shepherd; and for this Reason, the People are commanded to obey and submit to them, Hebrews xiii. 17. *Obey them that have the Rule over you, and submit yourselves : for they watch for your Souls, as they that must give Account; that they may do it with Joy, and not with Grief, for that is unprofitable for you.* Ministers of the Gospel are to watch for the Souls of them that they rule over, and give an Account of them, and not of others that were never committed to their Trust as Stewards, and which they never had any Rule over. If Ministers have, or claim Authority in, or over the Flocks of other Ministers, then by Virtue of this their Claim, they must give an Account of their Souls, even all that they have Authority or Rule over : The Consideration of which may, and should give a Check, and minister Reproof to any who thrust themselves into the Churches under the pastoral Care and Watch of others, without their Consent or Approbation. It may, for the present, seem a Matter of small Moment with many, both Ministers and People; but it cannot be so when the Account is required at the Hands of all those who claim Authority or Rule over others, as their Spiritual Guides. Christians are commanded to *obey and submit* to them who have the

the *Rule over them*, which implies, that not all Ministers are over them in spiritual Concerns; but shews plainly that particular Societies of Christians are under the Watch and Care of one, or more particular Persons, who are over them in the Lord, by his special Providence, and their own Call and Election. Of such, without Doubt, the Apostle speaks, 1. Thess. v. 12, 13. *And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in Love for their Work's Sake.* These Thessalonian Christians were taught in the plainest Manner who they were to look upon as those that watch for their Souls, even those that laboured among them, and admonished them, and had a Rule and Authority over them in the Lord, which others, tho' Ministers of Christ, had not over them, whatever any might pretend to.

Argument. 2. That Ministers of the Gospel have no Authority in or over the Church under the pastoral Care and Watch of another, orderly set and appointed to the Charge thereof, may be argued from the *Similitudes* whereby the Church is represented and spoken of in Scripture.

Christ compares his Church to an *Army*. Sol. Song, vi. 4. *Thou art beautiful, O my Love, as Tirza, comely as Jerusalem, terrible as an Army with Banners.* The militant Church is Christs Army, of which himself is the Captain-General, Gospel Ministers are his Officers, and all true Believers are Soldiers in his Army. And what may be observed of the visible Church in general, may be applied in a great Measure to a particular Church, constituted according to the Laws of Christ, under the pastoral Conduct and Discipline of its own Officer or Minister, having the same Head as the whole, even Christ, and the same Laws as the whole, and having the same Enemies to encounter and overcome, and the same Means of Resistance, of which Order is one of the most essential of any outward Means. No Officer in an Army, under any Pretence, may leave his Station where he is appointed by his chief Commander, or invade the Office or Command of another, tho' but his Equal or Inferior.

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Such Proceedings would bring all to Confusion, and endanger the Safety of the whole. Armies will suffer none, neither Friends nor Foes, to come in, and go out without a strict Examination, especially in time of Danger. An Army is in the utmost Danger, where its Officers suffer their Authority to be trampled on, as to have free and open Passage into their Encampments and Fortresses admitted of; and any Church is in equal Danger, where the Authority of its Officers is so disregarded, as that any may come in and go out at Pleasure, whether agreeable to them or not.

Again the Church militant is compared to a City, and Ministers of the Gospel are the *Watchmen*. Psal. xlvii. 4. *There is a River, the Streams thereof shall make glad the City of God; the holy Place of the Tabernacles of the most High.* Isaiah. lxiii. 6. *I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night: Ye that make Mention of the Lord, keep not Silence.* Cities are enclosed Places of Defence and Safety: and the *Watchmen* thereof are for their Safety, as well as their Walls. The Watchman of a City will suffer none to enter without his Consent; and if any attempt it, his Duty and Office is to give Notice thereof, and warn the Inhabitants by crying out concerning the Intruder. Ministers of the Gospel in their particular Charge, have the same Authority to keep their particular Flocks, and hold and treat all that come into their Churches without their Knowledge or Consent as Intruders, and Disturbers of the Peace and Welfare of them, as much as the Watchmen of a City has Right to exclude all that attempt to come into the City without his Leave, or contrary to the *Orders* and *Laws* thereof.

A Gospel Church is compared to a *Temple*; in Allusion to the Temple under the Old Testament, into which, the Porters at the several Gates, would admit none to enter without proper Satisfaction of their being ceremonially clean, and so meet to enter there. Of such Importance was the keeping the Gates of the Temple, that no less than four Thousand *Levites* were appointed to that Service in *David's* Time, as may be seen in 1. Chron. xxiii. 5. The Church at *Corinth*, is called the *Temple*.

Temple of the living God, 2. Corin. vi. 16. And the Church at Ephesus is called an holy Temple and Habitation of God. Eph. ii. 21, 22. In whom all the Building fitly framed together, groweth unto an holy Temple in the Lord: in whom ye also are build together for an Habitation of God thro' the Spirit.

The New-Testament Temples have their Porters to admit such as ought to come in, whether Officers or private Members, and to exclude such as ought not to enter, at least until such Times as a proper Trial might be proceeded on. To say that Ministers, or Pastors of Churches have no Power to hinder others from coming in upon their Churches without their Consent, is to suppose in Effect, that the Porters had their Work and Office assigned them to keep the Gates of the Temple and the Courts thereof, but had no Authority to hinder any from going in at them, who attempted it, how unprepared soever they might be.

Again the Church is compared to a House. 1. Tim. iii. 15. *But if I tarry long, thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth. Heb. iii. 6. But Christ as a Son over his own House, whose House are we.* Every Church of Christ constituted according to his Word and Will, is a well regulated Family or Household, and have Orders and Work appointed, and Servants to give them their Meat in due Season, which Work must be attended by those appointed to it. Matt. xxiv. 45, 46. Every Head of a Family has a just Right to rule his own House, and direct about the Concerns thereof. And every Householder would have just Cause to complain, if his Neighbour should enter his House without his Leave, and attempt to give Directions to his Household; and the Matter would be still more aggravated, if his Neighbour should assert his right so to do, and persist in it from Time to Time. One Minister of the Gospel has no more Jurisdiction over another, or Liberty to meddle with his proper Work and Employment, unasked; no more than one Householder has Authority over another, or Right to take the ordering of his Family without being desired, or contraverting his Neighbours Mind.

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From these *Similitudes*, which point at the Church, and Order of the Gospel, our negative Proposition is illustrated and confirmed, viz. That Ministers of the Gospel may not exercise their Authority in or over the Flocks of others, without their Consent.

Argument 3. I proceed now to take Notice of some Passages of Scripture that may serve to exhibit Light and Direction in the Subject we are now attending to: And the first we shall take Notice of, is 1. Corinthians, xiv. 33. *For God is not the Author of Confusion, but of Peace, in all Churches of the Saints. Let all things be done decently and in Order.* The inspired Apostle, in this Chapter, had been giving Directions to the Corinthian Church about the orderly exercise of their Gifts, especially Prophesying and speaking with Tongues, to prevent any Mischief that might arise from the irregular Use of these Gifts, and to heal and remove any already arisen: And to enforce his Instructions and make them sink the deeper into their Minds and Hearts, he argues from this eternal Maxim of Truth, *That God was the Author of Peace and Order, and not of Confusion*; and then closeth all his foregoing Directions, in the last Verse of the Chapter, with this Exhortation, which fully reaches the Consideration before us, *Let all Things be done decently and in Order.* It is a bold Assertion, to say that any Thing in the Church of God is *decent*, that is without, or contrary to Order. And it is equally bold to justify any Order in the Church of Christ that will not bear the Test of holy Scripture. Ministers of Christ are called his *Ambassadors*, (2. Cor. v, 20.) which by their Office represent their glorious Prince, who is the *Author of Order and Peace.* Now what a wrong Representation do Gospel Ambassadors give, of their Prince and Master, while they are disorderly in their Behaviour in his Church, and towards their Fellow-Servants, invading their Rights and Authority, which they hold by Christ's Institution and Appointment, and introduce Disorder and Confusion into the House of God. And what can be expected but Disorder and Confusion among the People (especially the more inconsiderate,) while they are influenced by the disorderly Practice of Ministers? No Men on Earth

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are under stronger Obligations, both from their Office and Employment, than Gospel Ministers are under, to walk and behave orderly in all Things; especially in their Carriage before the Flocks of Christ; And when the People see these break over these Restraints, they are ready to think there is nothing in external Order that demands their Attention or Regard. The Consequences of this disorderly Behaviour in a Minister (and especially this of exercising their Authority or Function within the Flocks of others without their Consent) are so numerous and fatal to Religion and the Souls of Men, that were the holy Scriptures silent in the Matter, the Light of natural Reason, together with Matters of Fact, might be enough forever to satisfy every considerate Person, that the Practice is not of God, but contrary to him, who is a God of Order. It seems to be but an Inconsiderable Custom that prevails among us, to knock at the Doors of our Neighbour's Houses in Order for Admission when we desire to enter in on any Occasion: But if it were known, that a Number of Persons in the Vicinity of Town, had renounced the Formality of knocking at the Door in Order for Admission, and maintained that they would enter any House at their own Pleasure; and if we had seen or known that in one Instance the Thing had been done to the Ruin of one Family; would not this alarm each Family to secure their Houses in the best Manner against all Persons that held and maintained such Principles and Practices? Every Householder would easily see that it was of great Importance that he should so have the Command of his House, that none might enter it, but in an orderly Manner.

Such Persons as in Principle maintain that they have a Right to preach the Gospel any where, and every where, without observing the Formality of orderly introducing themselves into the Flocks under the pastoral Care of others, not only give but too sad Evidence that they are wanting of that Prudence that Ministers of Christ ought to have; but hereby discover themselves to be Persons that ought to be carefully avoided by all sober People: For if they do not improve upon these their Principles, it is for Want of an Opportunity, and therefore are not to be trusted very far.

Another

Another Passage of Scripture which appears to me to hold forth Light in this Matter, is, 2. Corinthians, x. 13, 14, 15, 16. *But we will not boast of Things without our Measure, but according to the Measure of the Rule which God hath distributed to us, a Measure to reach even unto you. For we stretch not ourselves beyond our Measure, as though we reached not unto you; for we are come as far as to you also, in preaching the Gospel of Christ. Not boasting of Things without our Measure, that is, of other Men's Labours; but having Hope, when our Faith is increased, that we shall be enlarged by you according to our Rule abundantly, to preach the Gospel in the Regions beyond you, and not to boast in another Man's Line of Things made ready to our Hand.* What we may observe from this Text, which is to my present Purpose, is,

1. That the Apostle Paul, one of the greatest of Gospel Ministers, was not exalted in his own Esteem, and inclined to think more highly of his personal Attainments, and the Extent of his Authority over others, than what God had distributed to him: *We stretch not ourselves beyond our Measure*, saith he. Pride, and a Desire of being esteemed above others, has procured innumerable Mischief in the Church of Christ, and even among the Preachers of the Gospel. Blessed Paul had Knowledge of this, and exercised himself both in preaching and practising Humility; and he here gave a seasonable Reproof to some of the Teachers of the Church of Corinth, who were so lifted up, that they held the Apostle himself in Contempt, as may be gathered from the Context, and other Places in his Epistles to this Church.

2. The Apostle was careful to act his Part as a Minister of Christ, within the Boundaries set for him, at least so as not to be justly chargeable with the Fault of *entering into the Labours of other Men*. Now although the Authority which he was invested with, extended beyond ordinary Ministers of the Gospel, as he was an Apostle, yet he did not stretch beyond his Measure in the Exercise of his Authority which God had given him: He did not boast himself of other Men's Labours, or enter within other Men's Lines, boasting of Things made ready to his Hand. He found Work enough to do to employ all his Time,

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Time, without meddling with Things that properly belonged to other Men.

Another Text that speaks to the Point in Hand, is, 1. Pet. iv. 15. *But let none of you suffer as—an Evil-Doer, or as a Busy-Body in other Men's Matters.* It has been observed already, that Elders are not charged with the Feeding of all Flocks, but are to attend to that over which they rule and are Overseers of: Then if they meddle with others unasked, and take upon them to feed and guide the Flocks under the Care of other Ministers, against, or without their Consent, they are to be deemed *Busy Bodies in other Men's Matters*; nor do I see how they can possibly escape such a Charge, even in their own Conscience. Or as a *Busy-Body in other Men's Matters*; Poole's Annotations explain on the Words thus, "Either a Covetous Person that looks with an evil Eye upon what others have, and is ready to catch it as he can; or, rather, one that goes beyond the Bounds of his own Calling and invades the Callings of others, pragmatically intruding into their Business, and making himself a Judge of those Things which belong not to him. Some Nations are said to have punished those that were busy through Idleness, impatiently diligent in other Men's Matters, and neglect their own. However, if this Pragmaticalness did not expose the Christians to the Laws of the Gentiles, yet it might make them odious, and expose them to their Reproaches." I would here observe, that for Ministers to invade the Rights of other Ministers, by entering their Flocks, and exercising their Authority in or over them, without their Advice or Consent, is what has been protested against by many Divines heretofore, as disorderly and tending to Confusion. I shall here give some of their Sentiments on the Subject, in their own Words. The Synod at Cambridge in New-England in 1649, in the Platform of Church Government agreed upon by them, say, in Chapter 9th, Section 6th. "Church Officers are Officers to one Church, even that particular over which the Holy Ghost hath made them Overseers. Inasmuch as Elders are commanded to feed, not all Flocks, but that Flock which is committed to their Faith and Trust and dependeth upon them."

President

President Edwards in his Thoughts on Religion, Part 4. Page 323. Speaking of the Innovations of some Preachers who attempt to introduce Things new and not common, in strange Places, has these Words, "To be sure those go much beyond proper Limits, who coming from abroad, do immediately of their own Heads, in a strange Place, set up such a new and uncommon Practice among a People. In introducing any thing of this Nature among a People, their Minister especially ought to be consulted and his Voice taken as long as he is owned for their Minister; Ministers are Pastors of worshipping Societies, and their Heads and Guides in the Affairs of public Worship. They are called in Scripture, *those that rule over them* and their People are commanded to *obey them because they watch for their Souls, as those that must give Account*. If it belongs to these Shepherds and Rulers to direct and guide the Flock in any Thing at all, it belongs to them so to do, in the Circumstantial of their public Worship."

Dr. Chancey speaking of Ministers going into the Congregations of other Ministers unasked, has this Paragraph in his *State of Religion*, Part 1. Page 65, 66. "I complain not of People's hearing Ministers that are not their own, as they may occasionally happen among them; Nay, I object not against one Minister's coming among the People of another, on Purpose that they might have the Benefit of his Gifts and Labours; provided there be a mutual Agreement between *all* the Parties concerned, and the Case such as may properly call for such an Expedient. But for Ministers to make a Business of going out of their own into other Men's Parishes, unasked; or, at the Desire of only some disaffected People; And this, in known Opposition to the *settled* Pastors; it is contrary to all Reason, as well as Scripture, and subversive of all Order in the Churches; Especially when they carry the Matter so far as to *creep into private Houses*, when they cannot any longer force themselves into the *Pulpits*, and insinuate such Things against the *fixed* Ministers, as tend to leaven the Minds of their People with Prejudi-

ces against them, and hinder their further Advantage from their Labours. Some may think highly of this Manner of Conduct, and bless God for the many Sermons preached by such Ministers; but for my Part, I have not so learned CHRIST, nor the Order of his Gospel. And I shall be much mistaken, if when bad Men see with other Eyes than they do at present, *W* The last Quotation I here insert, is from the Testimony of a Number of Pastors of Churches in the Province of Massachusetts-Bay in New-England; which is as follows: *W* We the Pastors of the Churches of Christ in the Province of the MASSACHUSETTS-BAY, in NEW ENGLAND, at our annual Convention, May 25th, 1743, taking into Consideration several Errors in Doctrine, and Disorders in Practice, that have of late obtained in various Parts of the Land, look upon ourselves bound in Duty to our great Lord and Master Jesus Christ, and in Concern for the Purity and Welfare of these Churches, in the most public Manner to bear our Testimony against them. As to Disorders in Practice, we judge, The Itinerancy, as it is called, by which either, ordained Ministers or young Candidates, go from Place to Place, and without the knowledge, or contrary to the Leave of the stated Pastors in such Places, assemble their People to hear themselves preach arising, we fear, from too great an Opinion of themselves, and an uncharitable Opinion of those Pastors, and a Want of Faith in the great Head of the Church, as a Branch of Order, and contrary to the Scripture, 1 Pet. iv. 15. 2. Cor. x. 12, to the End. And the Sentiments of our Fathers expressed in the Platform of Church Discipline, Chap. ix. Sect. 6. I shall now proceed to answer Objections against what has been said.

Objection 1: Christ gave his Apostles an express Commission to go into all the World, and preach the Gospel to every Creature, as appears from Mark, xiv. 13. Where then is the Restriction?

Answer 1: It cannot justly be supposed that our Lord gave his Apostles a Commission to invade the Rights and Authority

Authority of each other; not yet that he sent them into all the World to break the Order which himself had established, either by the great Law of Nature, of which he is the Author, or the Precepts of his Word, which secures the Rights and Authority of Gospel Ministers within their own Charge. The blessed Apostles might, and undoubtedly did go into all, or most Parts of the World, preaching the Gospel to every Creature (*viz.* all Sorts of Men in all Places) behaving with the *Wisdom of Serpents, and Innocence and Inoffensiveness of Doves*, as their divine Master directed them (*Mat. x. 16.*) so that they could not justly be charged with stretching themselves beyond their Measure, within the Lines of others, or boasting of other Men's Labours, or of being *Busy Bodies* in other Men's Matters. But,

2. Our Lord Jesus Christ was about to erect his New Testament Church, which was to consist of all Nations, and not be confined within the Limits of *Judea*, and the Apostles were the chosen Instruments for this important Work; therefore their Commission and Authority is as extensive as the Work set them.

3. The Apostles were dignified by the great Head of the Church, with extraordinary Gifts, and miraculous Operations, as well as a great Sanctity of Heart, and therefore it was no ways unsuitable that they should have greater Authority in Christ's Church, than any ordinary Ministers of the Gospel have, or may lay Claim to. The Apostles, as well as the Prophets, confirmed their extraordinary Mission and Authority in an extraordinary Way. When ordinary Ministers, who claim equal Authority with the Apostles, shall cast out Devils, heal the Sick and Lame, and without Premeditation or Study, speak all the Languages in the World, and join a holy Life to crown all; then, and not till then, shall we have sufficient Grounds to conclude that their Power and Authority in the Church of Christ, is as great as the Apostles was. Let them do the *Works* that the Apostles did, and lead as holy Lives as they, and we shall be led to conclude, that they may have as great Authority as they had; and not till then.

Obj. 2. It is said, *Acts viii. 4, Therefore they that*

were scattered abroad, went every where preaching the Word; how does this agree with the foregoing Assertions?

Ans. 1. It is not said that these Preachers of the Word, in their going every where, did intrude upon one Church or Christian Society, or enter the Flock of one Minister of the Gospel unasked; and seeing it cannot be made to appear from any Thing in the Bible, that they did enter into one Minister's Flock without his Consent; or against his Will, it is a heavy Reproach cast upon them, to suppose that they did so.

2. When God in his holy Providence shall scatter both Ministers and People by Persecution or some other Calamity, so that they shall have no settled State or Order, then great Allowance is to be made. In such a Case Ministers and People must shift as they can; and this was indeed the Case with these Preachers and Christians, as may be seen in this Chapter at the first Verse. *And at that Time there was a great Persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the Regions of Judaea, and Samaria, except the Apostles.*

Obj. 3. All the Ministers of Christ, are given to the Church, and the Church has a Right to their Gifts as Ministers of Christ, as appears from 1. Corin. iii. 22. *Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or Things present, or Things to come, all are yours.*

Ans. 1. This Text, nor no other can prove, that any one Christian Church shall have the actual Exercise of the Gifts of all the Ministers of Christ among them; as it cannot be attained in an ordinary Way; nor needful if it could be obtained. The Text then holds forth, That Christ hath given all his true Ministers to, and for the Use and Edification of his Church here on Earth; and that his Ministers, and all their Gifts shall be sanctified to that End; which no considerate Person will deny. Paul and Cephas, are joined with Death, here in the Text, which is the Lot of all; and are to be reckoned among the all Things that shall work together for Good to them that love God.

2. The Church of Christ in general has a Right to all the Ministers of Christ in an *orderly* Way, even according to the *Order* which himself hath appointed in his Word, and not contrary to it. So also particular Churches and Christian Societies have a Right in the Gifts of Ministers that are not set over them, to improve them occasionally, in an *orderly* Way, and not contrary thereto. No Minister, belongs to the Church of Christ, as a Gospel Minister, until he be introduced in the Way of Christ's Institution and Appointment. And as Ministers are given in the Way of Christ's Appointment, so the Benefit of their Gifts are given to his Church in general, or to any particular Branch thereof, in the Way of his own appointing. And one may safely conclude that the chaste and faithful Spouse of Christ will prefer the Waters that flow in the Channels of his appointing before others. It is the Whore, and not the true Spouse of Christ, that *saith, Stolen Waters are sweet, and Bread eaten in secret is pleasant.* Prov. ix. 17.

Obj. 4. Whatever may be asserted about this *Order* of Ministers in their entering the Churches under the pastoral Care of others; yet Nothing appears from the Proceedings of Churches and Ministers recorded in Scripture, that shew that they did observe this *Order* that is here pleaded for.

Ans. I humbly conceive that this Objection is made, through Ignorance and Inattention to what the Scriptures declare in this Matter. For (1.) The Letters of Recommendation which some Ministers had, in Order for their Admission and Reception in particular Churches, plainly shews, that both Ministers and Churches, declared in their Practice, that no Minister might enter into the Charge of another, except he were admitted in an *orderly* Way. I will mention two Instances of such Letters; One concerns Apollos, Acts xviii. 27. *And when he was disposed to pass into Achaia, the Brethren wrote, exhorting the Disciples to receive him: Who when he was come helped them much who had believed thro' Grace.* The other Instance concerns Timothy, 1. Cor. ii. xiv. 10. *Now if Timotheus come, see that he may be with you without Fear: For he worketh the Work of the Lord; as I also*

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do. It is plain from these Instances of two noted and famous Gospel Ministers, that the *Order* that is pleaded for, was observed by them, and by those that wrote in their Behalf. Their Commendations which they had was a Ground for their Reception with the Churches, and a plain Declaration and Acknowledgment of the Right and Authority that these Churches had to *Admit*, or *Exclude*, these, or any other Ministers that should come to them, according as they should find just *Cause* for *Admission* or *Exclusion*. And it may be further observed, that these Commendations were for the *Admission* of these Ministers into the Churches to whom they wrote. These Letters did not warrant or countenance these Ministers to enter, or exercise their Gifts before they were *received*, or whether they were received or not; much less that they should *creep into Houses*, and get as many as they could on their Side, and make Parties and Factions in the Church of God, in Case they were not unanimously received. If any Minister, in the Time of the Apostles, might enter, and exercise his Authority in any regular Church or Christian Society without any formal Admission whatsoever; then they had a Right so to do, without any Dispute: But if they had a formal Right so to do, why should an *Apostle*, and the Disciples write *Letters* for their *Admission* and *Reception*, as Ministers of Christ? A Man when he is abroad don't want a Letter of Recommendation to enter his own House upon his Return, where he had an undoubted absolute Right before. In that Case, it would be very ridiculous to write an Epistle to the Man's Family, for his *Admission*, upon his Return from abroad. The 2d Thing that shews that Saints in Scripture, did, in their Practice declare, that Ministers might not enter any Church without a regular Admission, is that Instance of the Admission of the Apostle Paul into the Church at Jerusalem, Acts ix. 26, 27, 28. *And when Saul was come to Jerusalem, he assayed to join himself to the Disciples: but they were all afraid of him, and believed not that he was a Disciple. But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the Way. And he was with them, coming in, and going out at Jerusalem.* St. Paul had an

great Authority as any Minister of the Gospel can pretend to; yet the Apostles held him at Distance, and all the Disciples were afraid of him, and believed not that he was a Disciple, although this was three Years after his Conversion: (Gal. i. 18.) And before he has any Admission among them, he is brought to the Apostles (who they were in the Church at Jerusalem) unto whom he gave such Satisfaction; as that he was admitted among them, as one of themselves. Nor do we hear one Word of his preaching among them, in Order to introduce himself, before he was received by the Apostles, and by their Means brought into the Church; and then in the 29th Verse, it is asserted; *And he spake boldly in the Name of the Lord Jesus.* Here is as much Exactness of Order as is pleaded for and asserted in the Matter. And while there is nothing in the Precepts or Commands of Scripture to guide us to a different Conduct; we may with Safety make this a *Precedent* for our Conduct in all Instances of a similar Nature.

Obj. 5. Ministers have done a great Deal of Good in preaching where the Minister, and most of the People too, have not been consenting to it. Nay, even when all Order in the Matter, has been utterly disregarded and contemned.

Ans. 1. It is not agreed to among considerate People, that there is so much real Good effected by this Means, as some may be ready to think and assert; but

2. Allowing that there is much Good done to the Souls of Men, by those who pay no Regard to the Order of regular Admission and Proceeding among a People under the Care and Watch of another; yet, will any dare to say that great Evil, in many Instances, and fatal Consequences, have not attended and followed such Proceeding? Who is there that can deny it? And who is it that is worthy of the Blame, *but those by whom the Offence cometh?* If a Physician enters a Family that are all sick and like to die, and without any Leave sought or obtained; should apply his Art and Skill to the Recovery of one or more of the Sick Family; and while he was thus employed he should bring a Disease into the Family whereof two or three should die; would the Phy-

sician

Physician have any Cause to boast that he had done much Good in such a Family? And would not the Governors of such a Family, have Cause to make such a heavy Reflection as this, The Physician entered my House unasked and undesired, and therefore is justly chargeable with the Death of several of my Family? And how could the Physician acquit or clear his own Conscience in the Matter.

3. By justifying a Practice that is wrong and sinful in itself, by alledging the good Effects that attend or follow it; is not this in Effect, to do Evil that Good may come of it? Rom. iii. 8. Besides, when Men make the Occurrences of Providence the Rule of their Judgment or Conduct in Matters of Importance, to the Neglect or Contempt of the Directions of God's Word that are made known to them; they hereby provoke God to leave them to the misguided Imaginations of their own Hearts, to wander out of the Way of their Duty, to the wounding their own Souls; the dishonouring Religion, and Stumbling of others.

Obj. 6. The Rev. Mr. *George Whitefield* went every where both in *Britain* and *America*; and is acknowledged an Instrument of much real Good to the Interest of Religion, and the Souls of Men; How will his Conduct in any Way agree with the foregoing Sentiments?

Ans. I know but little of this Gentleman, having never heard him speak; and I suppose his Memory is precious to many; and I have not any Inclination to impeach his Character as a Christian or Minister of the Gospel of Christ; But I conclude, with respect to some, the Objection taken from his Example, is stronger than any of the foregoing Objections. Therefore to remove this Objection, I would observe;

1. That were this Rev. Gentleman now on the Stage, his Example in any Particular cannot have equal Authority to the least Grain of divine Truth revealed in the holy Scriptures.

2. Although Mr. *Whitefield* went from Place to Place preaching the Gospel, I am not able to say that he made it his Practice to enter the Flocks of other Ministers, and preach among them, contrary to their Mind, or with-

out their Consents: And if he preached without the Consent. And Approbation of the Pastors of the Churches where he preached, then the Objection does not reach the Case before us. But no more will I say.

3. If this was to be charged on Mr. Whitefield that in some Instances he went beyond proper Bounds and Limits, in his Carriage toward other Ministers, by invading their proper Rights, in his first entering into public Service; (For I never heard any Complaint of him of this kind in his last coming to America) yet he might see the Error of such Proceeding and retract from it, as he did indeed from some Things, and this might be one. He is spoken of with great Respect in a Funeral Sermon preached to his Memory in Boston, A. D. 1770. in which are the following Words, Page 30th. *The Imprudences of unexperienced Youth, he frequently acknowledged from the Pulpit, with a Frankness which will ever do Honour to his Memory. He took Care to prevent any bad Consequences that might flow from his unguarded Censures in the early Days of his Ministry.* Thus far of Mr. Whitefield.

Obje 7th According to this Way of arguing, a Minister may hinder the spiritual Benefit of a whole Church and Congregation, by shutting out the Gifts and Labours of other Ministers, which might be of unspeakable Advantage to their Souls.

Ans 1. It may be alledged with equal Propriety, that hereby a Minister may hinder and prevent the Hurt and Ruin of a whole Church and Congregation, by excluding those who by their corrupt and heretical Doctrines and Principles, and dividing and disorderly Practices, bring in Error, Schism, and Confusion, to the great Reproach of Religion and the unspeakable Disadvantage of Men's Souls.

2. If a Minister has not the least Right, from Scripture nor Reason, to enter the Charge of another without regular and orderly Proceeding previous thereto; then it is a weak and vain Way of arguing to justify the Thing to alledge, that in this Way the spiritual Edification of a great Number may be hindered to their unspeakable Disadvantage.

3. It is not looked upon any Hinderance of the Welfare

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part of the Civil Constitution, or the People under it, for a Judge or Justice of the Peace, to hold and exercise his lawful Authority, and not suffer any to invade it.

4. I think a People ought not to set a Minister over them, whom they had just Reason to think would not seek to promote the Welfare of their Souls by all lawful Ways and Means in his Power: And if it evidently appeared that they had got one set over them, that would not exert himself for their spiritual Edification and Welfare, nor consent that others, who had Ability and Disposition, and come in an orderly Way, should do it; I humbly conceive, that a People in such Circumstances, should use their best Endeavours in an orderly Christian Manner, to convince and reclaim him, and exercise due Patience in waiting for the desired Effect of their Endeavours; and in Case they utterly failed in their Attempts, then to seek and employ the best Help and Counsel of others, that should be in their Power to obtain, to assist them in reclaiming, or else removing such Minister from his Charge or Office over them.

Thus I have attended to the Enquiry proposed, by offering such Arguments as appeared to me to be to the Purpose, and asserting some of the Sentiments of Divines on the Subject, and by answering such Objections as I have heard made, or that I could think of, that appeared to be of any Weight in this Matter. I conclude that the Matter of Enquiry is so plain to some, that the Pains here bestowed for clearing the subject, is needless: But from my own Knowledge, with Respect to many of the common Sort of People, I am satisfied that the Subject of the Enquiry is not well understood; and therefore something of this Nature seemed needful.

I shall now conclude with a few Reflections and observations upon what has been said. And

1. What has been said, shews that the Order of the Gospel is of great Importance; and therefore there is just Cause and Reason for our holding fast and contending for the Order, as well as for the Doctrines of the Gospel. In the Tabernacle of old, there must not be a Pin nor Hook but what was according to divine Prescription: all Things must be made according to the Pattern exhibited.

biked to Moses in the Mount. Exod. xxv. 4. Heb. viii. 5. In the New Testament, it was the Direction of an Apostle, *Therefore, Brethren, stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle.* 2. Thess. ii. 15. We may not let go the external Order of divine Appointment (and none other is pleaded for here) let ignorant and designing Men call us *Legalists, Formalists*, and carnal, and chained down to Tradition, or whatever they are pleased to call us: Christ's Order is the Hedge which he has erected about his Church and Ordinances, as a suitable Means of their Safety and Preservation: And they who look for the Safety and Well-being of the Cause of Christ and Interest of Religion in any Place or among any People, while they treat the Order of the Gospel with Contempt or Neglect, they do not trust in God for the Well-being of his Church, but rather tempt him, whatever they may pretend to the contrary. Look, wherever you see the Hedge and Bulwark of divine Order broke down from about any Church or professing People, you may write *Ichabod* there, *the Glory is departed*; and the Word and Sacraments, if they do not take their Departure too, yet will they fall into Contempt in spite of all human Efforts whatsoever. When *El's* Sons get to be *Sons of Belial*, without the Yoke of divine Order to restrain them, *then Men abhor the Offerings of the Lord.* 1. Sam. ii. 12, 17.

2. This will direct us how to esteem the Persons and Carriage of such as come to us in the Character of Ministers of the Gospel, who, if they can get Footing in any Place, they mind not whether it is according to any Order or not. Undoubtedly, the Door of Entrance into the *Sheep-Field* of Christ, is wide enough for all that he would have us to receive as his Ministers, to come in at: And when any one cannot find Admission at the Door, for some Reason, he then climbeth up some other Way; in this he discovers himself to be either ignorant of the Order of Christ's House, or else to have some base Design upon the Flock, to divide and scatter them that he may get a Party for himself. And with Respect to such, we should take the Direction and Warning of the Holy Scriptures,

Scriptures, Rom. xvi. 17, 18.---*Mark them which cause Divisions and Offences contrary to the Doctrine which ye have learned; and avoid them: For they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good Words and fair Speeches deceive the Hearts of the Simple.* There is Disorder and Confusion enough in the World, without any under the Character of Preachers of the Gospel being Leaders and Promoters of it. If such make light of, and cry out against the Order of the Church, which Reason and Revelation teaches and confirms; what can be expected but that their Followers will trample down all external Order, and glory in their so doing? *God is not the Author of Confusion:* Therefore Ministers of the Gospel who are employed as the Minikers of his House and Kingdom, are under Obligation above all Men on Earth to walk orderly, and observe an orderly Administration of every Thing they put their Hand to in the House of God, that so they may give some just Representation of their Lord and Master, and of the Order and Glory of his Kingdom, which, according as it is constituted by him, far exceeds the Order of Solomon's House, Servants and Attendants, for Beauty and Glory. The blessed *Apostle Paul* could say to the Church of the *Thessalonians*, *For yourselves know how ye ought to follow us: For we behaved not ourselves disorderly among you.* 2. Theff. iii. 7. We have just Cause to be suspicious of any that come to us in the Character of Gospel Ministers, who make their Entrance in a disorderly Way and Manner; and then to justify their Conduct, cry out against external Order, as nothing but dead Forms, Traditions, &c. If they had not some Design of a pernicious Nature at Bottom, why should the external Order of divine Appointment, which is a Hedge for Safety and Defence about the Church and Religion, be an Eye-Sore to them, and become the Object of their Contempt, and all who adhere to it be reproached as *Formalists*, and carnal Men, who have only the Form of Godliness without the Power of it? In *Nehemiah's* Time, the building of the Walls of *Jerusalem* was a great Grief and Eye-Sore to *Sambathas*, *Tobiah*, and others who were not well-affected towards the Church and Cause of Religion: They took much Pains

Pains to divert *Nehemiah* and the *Jews* from repairing their Walls and Gates: Sometimes they persuade, and sometimes they threaten them; and at other Times they scoff at them and reproach their Work, *Neh. iv. 3. Now Tobiah the Amonite was by him, and he said, Even that which they build, if a Fox go up, he shall even break down their Stone Wall. Neh. ii. 10. Chap. vi. 1—17.* The Enemies of *Jerusalem* loved to see the Walls down, and all lie in Heaps of Rubbish; for then they could go in and out and prosecute their Designs at Pleasure. The Order of *Christ's House* or Kingdom stands in the Way of disorderly Walkers, and such as arise speaking perverse Things to draw away Disciples after them. (*Acts xx. 30.*) and therefore they attempt to break down the Hedge that they may with Ease devour the Vineyard. It is no Time of Persecution, that faithful Ministers of *Christ* need shift as they can, and Godly People shift to hear them as they can, in secret Corners and retired Places, as has been the Case often with Godly Ministers and People: Were it so, then great Allowance should be made by all sober People. But as we have Liberty of Conscience in Things of Religion and, a settled State, there is not the least Excuse to be made for those who trample on the Order of the Gospel, out of Zeal for promoting Reformation, and the Good of Souls, when their constant Practice, which is of a Piece with their Principles, tends directly to disorder and Confusion.

3. We may understand from what has been said, that the Way to have the Presence and Spirit of God with any Church or People, is for them to attend to and keep up the Order of divine Appointment among them. To insinuate that strictness of Order in the Things of Religion has any Tendency to obstruct the divine Presence, or the Influences of the Holy Spirit in awakening, convincing, and converting miserable Sinners, and in quickening and comforting Believers in *Christ*, is a very absurd and detestable Insinuation. The Order of God's own appointing (and I desire to plead for none other) cannot stand in Opposition to the gracious Work of the Holy Ghost upon the Hearts of Saints or Sinners: But on the contrary it is a Means of God's own appointing to pro-

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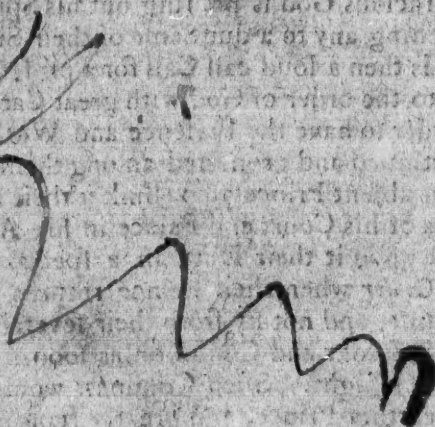
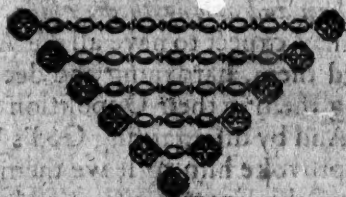
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note it. It is a dreadful Presumption for Men to promise themselves the Presence and Influence of the Spirit of God out of, or in direct Opposition to the ways of God's own appointing. It is dreadful indeed, when the Spirit and Work of God is made to clash against the Order, Word and Ways of God. When the Devil, through the Corruption and Blindness of Men's Hearts, can bring it to pass, that Things in Religion shall be ascribed to the holy Spirit of God, as the Fruit of his Influence upon the Minds and Hearts of Men, which are directly contrary and opposite to the Order, Word, and Ways of God, then he accomplishes his Aims and Ends in a high Degree. When Satan can bring it to pass, that that which is most contrary to the holy Ways and Word of God, shall be accounted the Work and Effect of the holy Spirit of God then he sets the Spirit and Word of God in Opposition to each other, and brings all to Confusion and Ruin at once and in Effect sets up himself as God. When Men are trampling on the Order and Word of God, from Time to Time, with great Boldness and Confidence, assert that *God is with them and among them, assists, owns and blesses them*; they may expect to have all the Assistance that Satan can afford them, hardening and deceiving them, and strengthening them in their Opposition against God and his Ways: And by disregarding God's Word and Order, they greatly provoke him to leave them to the most subtle Devices of the Enemy of God and all true Religion. When a gracious God is pouring out his Spirit upon any and awakening any to a due Sense of their Sin and Misery; there is then a loud call Call for a professing People to attend to the order of God with great Care and Strictness, in order to have the Presence and Work of the holy Spirit continued and promoted among them. The Servants of an absent Prince who think it their Duty to keep the Orders of his Court and Palace in his Absence, will justly look upon it their Duty in a special Manner to appear in Order when their Prince returns with his royal Attendants, and not fly from their several Stations and put all in Disorder and Confusion as soon as ever their Lord came in Sight. Such Conduct would much displease an earthly Prince, and greatly reproach and dishonour him before his royal Attendance.

I conclude with the Words of the Apostle, Heb. xiii. 20, 21. *Now the God of Peace that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make you perfect in every good Work, to do his Will, working in you that which is well pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. Amen.*

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| P. 4. L. 15. them—read those | 72. —36. this—these |
| 5. —23. those—others | 73. —32. Luke 17—18 |
| 7. —1. Cor. iii. 2.—11. verse | 73. —32. dele—the |
| 9. —38. dele NOT | 74. —15. or—of |
| —39. —makes—hath | 77. —31. excused—exercised |
| 10. —3. destroyed—destroy | 80. —5. are—is |
| —29. foundation—fundamen-
tal | 80. —29 is—in |
| 12. —37. dele—upon | 81. —5. does—do |
| 13. —positively—passively | 84. —8 is—are |
| 14. —6. dele—one | 86. —38. does—do |
| 56. —18. Isa. 63.—53 | 89. —39. Saints—Saint |
| 62. —4. Rom. 7—6 | 92. —33. tell—tells |
| 64. —40 swore—sware | 122. —6 dele the |
| | 122. —38 and 39. bear—bare |

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